The Women's
Missionary Magazine
of the United Presbyterian Church

. 58 NOVEMBER, 1944 No. 3

International Bridges

West of the Date Line

By CONSTANCE M. HALLOCK

Unfolding Drama in Southeast Asia

By BASIL MATTHEWS

(Reviewed with Additional Material by Mrs. E. D. McKune, Nampa, Idaho)

OOKS, magazines, newspapers, and the radio are among the mmunication methods today that ect our attention to the Southwest cific area.

The Missionary Education Move-nt had decided, even before Pearl rbor, to present this theme for the 44-45 Interdenominational Mis-n Study. God-guided, it seems, for o could foresee just how fittingly s study would supplement the ar side of the story"? The same ps that hang in most American mes, for quick location of absent ys and girls, may also be used to ate missions and missionaries! As ese absent ones are learning first-nd over there what missions have ne, let us learn too. Information at filters through in letters is often luable to mission-study groups re.

The trend of world events indi-tes that "International Bridges of nderstanding" *must* be built be-een us and these 170,000,000 peo-e that constitute about 1/12 of the pulation of the world, if there is to be real peace. Just what definite part American churches will have in this bridge-building may not be clear now, but there is every reason to believe that we shall be challenged to bridge gaps and chasms with the Gospel of Christ. To that end we have this study of the peoples in Burma, Thailand, French-Indo-China, Malaya, Netherlands East Indies, the Philippines, and numerous islands that stretch onward to the Date Line.

Paul Geren, a teacher of Economics in Judson College in Rangoon before the Japanese invaded Burma, wrote letters which have been published as *Burma Diary*. Geren has served with the Allied forces, associated with Dr. Gordon Seagrave in assisting General Stilwell's party in fleeing from Burma. In the *Diary* we read: "The things I have seen in the last half year cause me to believe that the most fundamental sense in which men are brothers is in their suffering. It makes us all members of one family even more surely than our common sin does. . . . Because to live is to be liable to sor-

row, all of us in the world are like a group moving over the mountain together. The same peril stalks us all. . . . In so far as people ever understand one another, this (suffering) is the means of understanding. In tears our souls mingle . . ." Whether war's tragedies touch us intimately or remotely, perchance they create a common experience binding us together in our mutual interest in these lands *West of the Date Line.*

THEY BRAVED THE PACIFIC
(*Islands of the Southwest Pacific*)

Thousands of our youth are braving the Pacific today, answering the call of war's demands. If they are fearful, it is not because the Pacific is the largest, deepest ocean in the world, covering an area thirty-three times that of the United States, or in other words, one-third of the earth's surface. Nor is it because they find South-Sea Islanders waiting to use them in cannibalistic rites. Modern transportation and communication systems have made of this vast ocean a comparatively safe place—in times of peace! And pioneer missionaries who braved the Pacific years ago helped many ancestors of these Islanders to emerge from cannibalism to Christianity.

Our authors emphasize that the Pacific Islands present contrasts—some are places of beauty and plenty, others are barren and needy. Much of their past is hidden and unknown. It was only in 1513 that Balboa was the first European to see the Pacific's eastern shore. Soon afterward Magellan's ship circumnavigated the globe. He named this ocean "Pacific" meaning "calm, peaceful". Some of the islands are of volcanic origin, others have been formed by coral insects, while the larger ones are believed to be the last exposed bits of a now submerged continent. Contrasts are noted in the stages of development of islands and peoples—some are primitive, having had little contact with the outside world until recently thrust into contact with stream-lined civilization.

Explorers from Spain and Po gal dominated the ocean for abo century. Other Western coun followed. Names were given to islands. Their impress, both good and bad, were left upon the tives. Perhaps it was Captain C and his Diaries that did most to the imagination of people to g some as traders, adventurers, w ers, and "blackbirders" (lawless cruiters for plantation labore and some as missionaries.

Geographers and anthropolog classify the island clusters thus:

1. *Polynesia* ("the many lands") are farthest east, grou roughly in thirteen scattered ar pelagoes from the Samoan Islands Hawaii. The people are straig haired and tall, with a high deg of civilization.

2. *Micronesia* ("the little lands") extend from the Gilbe north of the equator toward the P ippines and Japan. After Wo War I, the League of Nations m dated to Japan the 1,483 islands t had been held by Germany. T U. S. held Guam, Wake and Midw Britain held the Gilberts. The ple are small, straight-haired quite primitive.

3. *Melanesia* ("Islands of blacks") are in the southwest. Be larger islands they include 4/5 the land area of the South Sea lands. The people are dark, fu haired.

The London Missionary Soci was founded in 1795 as an int denominational organization, ho ever it exists today as the chief m sionary body of the Congregatio Church in England. Helen B. Mo gomery in *Christus Redemptor,* w ten in 1906, tells us that the Lond Missionary Society celebrated first birthday by buying the s *Duff* and sending a load of thi missionaries to the Society Islan James Wilson, a noted mariner, w derfully converted to God, took th on this journey of seven months. T

gn of the ship was a purple flag, ng three doves with an olive nch of peace in their beaks. Dis- aging experiences caused some urn back when signs of antag- m appeared. A few died. After t sixteen years the several who remained rejoiced in the conver- of King Pomare. Idols were de- yed. The London Missionary So- y, which was despairing of re- s took renewed interest.

erhaps the greatest name among e pioneers is that of John Wil- s, preacher, teacher, author, slator, architect, and even ship- der. One day as he looked across waters to non-Christian islands, aid, "If only I had a ship!" The n grew. Later he said, "I am g to build a ship". And, strange ay, he did, though he had never t one before and had no adequate s and materials. He named his *The Messenger of Peace.* His was similar to that of the ship *f.* In it he traveled 2,000 miles, ting islands in the Samoan group, ning young Polynesian teacher- tors. Still yearning to reach oth- he visited Erromanga in the New rides. The islanders, enraged "blackbirding raids", beat him leath. "White traders were thus real criminals who martyred John Williams in 1839." (Mathews)

The boys and girls of British churches responded to this martyr story by raising money to build a mission ship, christened *The John Williams.* Generations of British children since then have replaced each ship as it was no longer able to serve, until now *John Williams V* has been keeping its flag of peace flying through World War II, carrying missionaries and Christian islanders on visitation trips.

John Geddie, a Canadian and his family, are remembered for their work in the New Hebrides. A memorial tablet reads, "When he came to the island in 1848, there was not a single Christian; when he left in 1872, there was not a single heathen."

Perhaps John G. Paton's name is best known among missionaries who braved the Pacific. The Reformed Presbyterian Church of Scotland sent him to the New Hebrides in 1858. While he was located on the island of Tanna, unscrupulous Europeans tried to enrage the natives and create suspicion of the missionaries, even to the extent of introducing measles into the island. The plot succeeded, for this new disease proved deadly, causing the people to turn against all whites, driving the Patons

hop Wand NDING ON e For Con- cration of athedral Dogura, w Guinea

COVER ICTURE ristians in w Guinea Way To rch Service

res by The John D. er, M.L.C., of Cathe- at Dogura, Guinea. tesy Stewart Cushman.

out. They went to the island of Aniwa.

Bishop George Selwyn went to New Zealand in 1841 as its first bishop. He was zealous in recruiting young men to train for evangelism.

The inspiration of the farewell sermon of Bishop Selwyn gave fourteen-year-old John Coleridge Patteson the abiding desire to go to the South Seas also. He did, in 1855. Skilled in languages, he compiled grammars and translated the New Testament into several languages. He also recruited young men for evangelistic study. A new bishopric was created with Patteson the first bishop of Melanesia. He met martyrdom, another victim, shall we say, of the white blackbirders.

In the Fiji Islands James Calvert bravely challenged the people to give up cannibalism. When the king himself accepted Christ, conditions changed. Calvert printed thousands of leaflets which he taught the people to read. At the age of seventy-two he helped celebrate the jubilee of Christianity in the Fiji Islands. Not a single avowed Fijian pagan was to be found. . . . In 1937 an American visitor said, "Of the native population of 97,000 people . . . 99 per cent plus are Christian, and Fiji is one of the most orderly and progressive communities in the South Pacific." Fiji's problem today is her Indian population of 100,000, barely 2,000 of whom are Christians. (Matthews, Chap. V)

New Guinea, second largest island in the world, has been prominent in war news. It has had its missionary heroes also, one of whom was James Chalmers, known as "Tamate". During his long, adventurous life he accomplished many things for the welfare of the natives. On his first furlough, in speaking before a British audience, he said, "I have had twenty-one years experience among natives, semi-civilized, uncivilizd, cannibal . . . but I have never met with a single man or woman or a single people, that your civilization without Christianity has civilized. Gosp and commerce—but it must be t gospel first! Civilization! The ra part can only be stormed by tho who carry the cross!" (Read his li Hallock, pp. 14, 15; Eagle Seri Book, *Send Me Among Savages.*)

These missionaries are but a fe of those "who braved the Pacific" i cluding numberless unknown islan ers, who, when they received T Light, shared it with others. Ha your boys and girls who are bravi the Pacific met some of the nob Christians there?

THE UNITED STATES BUILDS
(*The Philippines—Wards Left on t Doorstep of Uncle Sam*)

By treaty terms following t Spanish-American War in 189

Uncle Sam's Wards

Uncle Sam had the problem of wh to do with his more than 7,000 Phi ippine-Island Wards. We shall l President McKinley (The Uncle Sa of that day) speak: (Quoted from i terview with a party of clergymen November 21, 1899, and reported *The Christian Advocate.*)

"When I realized that the Philip-
es had dropped into our lap, I con-
s I did not know what to do with
m. I sought counsel from all
es—Democrats as well as Repub-
ns—but got little help. I thought
st we would take only Manila, then
zon, then other islands, perhaps,
o. I walked the floor of the White
use night after night until mid-
ht, and I am not ashamed to tell
, gentlemen, that I went down on
knees and prayed Almighty God
light and guidance more than one
ht.

"And one night, late, it came to me
s way—I don't know how it was,
t it came: (1) that we could not
e them back to Spain—that would
cowardly and dishonorable; (2)
t we could not turn them over to
ance or Germany—that would be
d business and discreditable; (3)
t we could not leave them to them-
ves,—they were unfit for self-
vernment and they would soon
ve anarchy and misrule over there,
rse than Spain's was; and (4)
t there was nothing left for us to
but take them all, and to educate
e Filipinos, and uplift and civilize
d Christianize them, and, by God's
ace, to do the very best we could by
em, as our fellow-men for whom
rist also died. And then I went
bed, and went to sleep, and slept
ndly, and the next morning I sent
r the chief engineer of the War
partment (our map maker) and
d him to put the Philippines on the
p of the United States!"

Thus the question of "adoption"
s settled. For almost a half cen-
ry Uncle Sam has been having the
ys and problems of a foster parent
dealing with these wards.

Many of these wards are so small
at only about one-third have been
ven names. The two largest are
uzon and Mindanao. From north
south they extend over an area of
e thousand miles, and slightly less
an half that distance, east and
est. They are about 5,000 miles
est of Hawaii. Their 16,000,000 inhabitants raise crops of rice, hemp, sugar cane, tobacco, and cocoanut from which copra is exported.

It is well to know the *heritage* of wards. Mathews says, "They cannot be labeled as purely Malay or In-

Tree House, Philippine Islands, In The Tiruray Country — The Wife Of The Missionary Is Making A Call.

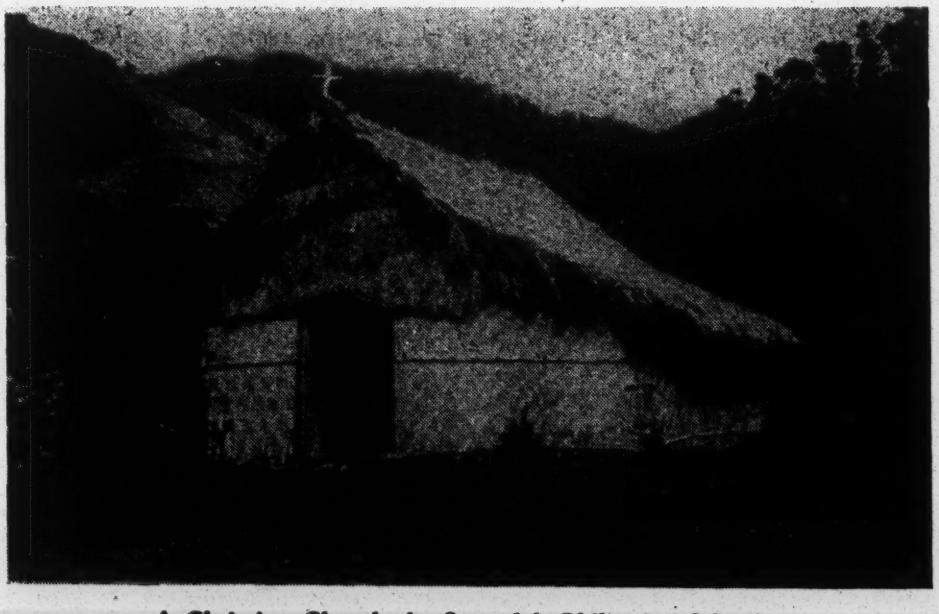
Courtesy National Council, Protestant Episcopal Church and Friendship Press

donesian. Everywhere the inhabitants of the islands, save the dark Negrito aboriginals and Igorots of the hills of Luzon, are Mongoloid with other strains interwoven. The Spanish strain is blended also with the Mongoloid-Indonesian, and pure Chinene . . . ." (Mathews p. 88) We recall that Magellan, the discoverer, named them in honor of King Philip of Spain. For four centuries the Spaniards ruled, but never succeeded in subduing the Moros of Mindanao (piratic, slave-

hunting Moslems). Spain introduced Roman Catholicism, and by the end of the 18th century a majority of the once spirit-worshiping animists gave superficial allegiance, at least, to the Church. Outbreaks against Spanish rule broke out occasionally. One was led by the notable Aguinaldo just before Admiral Dewey destroyed the Spanish fleet in Manila Bay. Aguinaldo also offered resistance to American occupation. Active in this insurrection was Manuel Quezon, the late President of the Philippine Commonwealth. But with the quelling of this resistance by General Pershing, the people began to appreciate the friendly Yankee soldiers. They saw that the governors sent to them were zealous for their welfare in guiding them through their days of "childhood" and "youth".

General Leonard Wood in governing Mindanao showed wisdom in his reforms, education, and creation of better living condition for the Moors. He won their allegiance. Likewise Gov. John Early, with the Bontoc hillmen, in issuing orders against head-hunting, tried to handle his "juvenile delinquency" problem by introducing games such as tugs of war and baseball. Thus through soldiers, provincial governors, medical officers, and a host of teachers s from this country, Uncle Sam m ifested genuine interest in teach his wards the democratic way of l

American churches sent missi aries, the first regularly appoin one being James Rodgers, from Presbyterian Church in 1899. Ot churches followed, including Met dist, Baptist, Episcopal, Congre tional, all working in allocated ar agreed upon by them. The Protest Churches felt justified in start Evangelical missions because: I man Catholicism was on a primiti level there, some practices seemi like "baptized heathenism"; ma people in remote areas were co pletely unevangelized; the Cathe Church lacked the social implicati of the gospel. Mathews says, "Ev gelical Churches have expanded fr nothing in 1900 to 80,000 memb and adherents in 1911 and a third a million in 1938—an increase over 400 per cent in 27 years." T reasons for expansion include: presentation of vital Christian which met the deep social needs the people; a witnessing for Chr through schools, colleges, clinics, h pitals, industrial and agricultu programs; the transference of m leadership to the Filipinos the



A Christian Church At Sumadel, Philippine Islands
Courtesy National Council, Protestant Episcopal Church and Friendship Press

es, aiming to build a Filipino rch under Filipino leaders.

ecause of our separation-of-rch-and-State policy, the Roman holics were allowed full freedom . Today 11,000,000 or 12,000,000 Roman Catholics. Quoting hews, one American Roman holic said, "It takes the presence work of you Protestants to clean nd vitalize my church, for, wher- it lives unchallenged by testant competition, it falls into hy and disrepute."

he question is, "Have the Phil-nes reached 'adulthood'—ready independence?"

onsider their ability as to govern-t. Manuel Quezon and his life-friend Sergio Osmena were minent from the days of Ameri-occupation. Although they had reciated what America did, there still the constant desire for self-rnment, leading to the establish-t of the Philippine Common-lth in 1935 with Quezon as Pres-t, and Osmena as Vice-President. pendence was promised for July 946. Then came World War II, the heroic story of the Filipinos ataan, fighting for the American . After Japanese occupation, President Quezon brought his government to America. Tuberculosis claimed his life on August 1, 1944, and Osmena took the Presidential oath a few hours later. While Quezon was directing affairs from his sickbed through Osmena, he had virtually gained the goal of getting the U. S. Congress to advance independence from July 4, 1946 to whatever date the Japanese are driven from the Philippines.

Are the Filipinos "adults" in matters of the spirit? How much of the work of such missionaries as Bishop Brent in his work among the Igorots, and of Dr. Rebecca Parish in founding the Mary Johnson Hospital, and of Dr. Frank Laubach in his program of popular adult education, has helped to prepare Christians to stand alone? We note fine institutions such as Silliman University, a Presbyterian school with 1,500 students; the Central Philippine College of the Baptist Mission; the Leper Colony at Culion . . . etc. Note some of the native Christian leaders as you form your opinion about Philippine independence: Justice Jorge Bocobo of the Supreme Court; Jose Romero, politician; Mrs. Emilia Cavan, musician and teacher; Dr. Leonardo Dio,

Senior Choir, Of Silliman University, Domagaete Islands
Courtesy Presbyterian Board of Foreign Missions and Friendship Press

moderator of the United Evangelical Church which includes Presbyterians, Congregational-Christians, and United Brethren Churches; Rev. Proculo Rogriguez, dean of Silliman Bible School, etc., and other pastors and leaders as they work across racial and denominational lines. (Hallock, pp. 29-31.)

Has the United States completed her work of sufficiently "educating, Christianizing, civilizing and helping" these 7,000 wards until they are ready for adult independence? In forming our opinions for or against, let us weigh the selfish and the unselfish interests of Filipinos and Americans, both those who advocate independence and those who are opposed to it.

THE MALAYAN LAND BRIDGE AND INDONESIA

(*Peoples of the Mosque*)

By physical appearance and location the Malay Peninsula, extending down from the mainland of Asia, is a true land-bridge between Asia and Indonesia (Netherland East Indies). It is also a land-bridge to the rest of the world because of the strategic position of Singapore, its most important city. "Every ship that sails between Europe and the Far East has to turn around that point . . . if a person stayed there long enough he could sooner or later see everybody he knew." (Hallock, p. 46)

The greatest archipelago in the world includes the islands of Sumatra, Java, Bali, the Celebes, the Moluccas, Borneo and many smaller islands. "The Malay Peninsula escapes being an island too by accident of a narrow isthmus. By race, by commerce, and by religion, Malaya belongs to that island world." (Mathews) It is likely that brown fishermen and traders of the Malay race from Southeast Asia settled these islands. They, with the Chinese who went later, kept pushing back the weaker peoples into the jungles. Thus, the Malay Peninsula was a bridge over which early settlers fo new homes.

As for religion, Hinduism Buddhism were taken across bridge from India before and a the birth of Christ. For almost 1 years they attempted to superim themselves upon the old spirit- ship. However, underneath sur domination, animism still was de rooted in their minds and ha Within the past 600 years another ligion, that of the Prophet Mo med, sent its stream of merc sailors across the bridge from Ar and India. Their teachings sp and soon the Moslems succeede shattering the Hindu-Buddhist ination, perhaps first in Java, in the other islands. Only Bali mains strongly Hindu today. is why this vast archipelago is ferred to as home of "The Peopl the Mosque". Vast numbers of lem Indonesians have made pilg ages to Mecca. One year 50,000 equal to the total pilgrimage fro the rest of the Moslem world. Y some respects they lack Islamic thodoxy. Javanese Moslems ar in praying five times daily. W of Sumatra are much less domi by men than Mohammed had in ed women should be. Yet, ag must be said that the animistic in spirits still lingers.

Western lands heard of and ed the spices of this richest p of the globe. In fact, this des Columbus to search for a new to them, and his subsequent bling upon the Western Hemi Spanish, Portuguese, and Dutch merchants vied for tra til the latter as the Dutch East Company gained supremacy Netherlands government took of most of the islands, inc eastern New Guinea. The W world today is impatient beca nied Indonesia's riches of q sugar, oil, rubber, rice, coffe spices.

As for the Malay Peninsula, ain controlled the parts known a

rown Colony of Straits Settlements, e Protected Federated Malay ates, and the Protected Unfeder- ed Malay States. Sarawak, in rthwestern Borneo has been ruled nce 1842 by three generations of e Brooke family of England, re- rred to as "white rajahs". Japan aims all now.

Both British and Dutch had a ands off" policy in religion, not erly interfering with Mohammedan rongholds, yet permitting Bible dis- ibution. Roman Catholicism was ken about 400 years ago. The etherlands Missionary Society was rmed in 1797, still a great Chris- an force. Protestant work began Malaya in 1885, with Dr. and Mrs. . F. Oldham as Methodist mission- ies. When Mrs. Oldham learned ey were to go to Malaya instead of India she said in missionary-wife- fashion, "If Singapore is our ap- intment we will go." Sixteen dif- rent American and European oups were working prior to the ar.

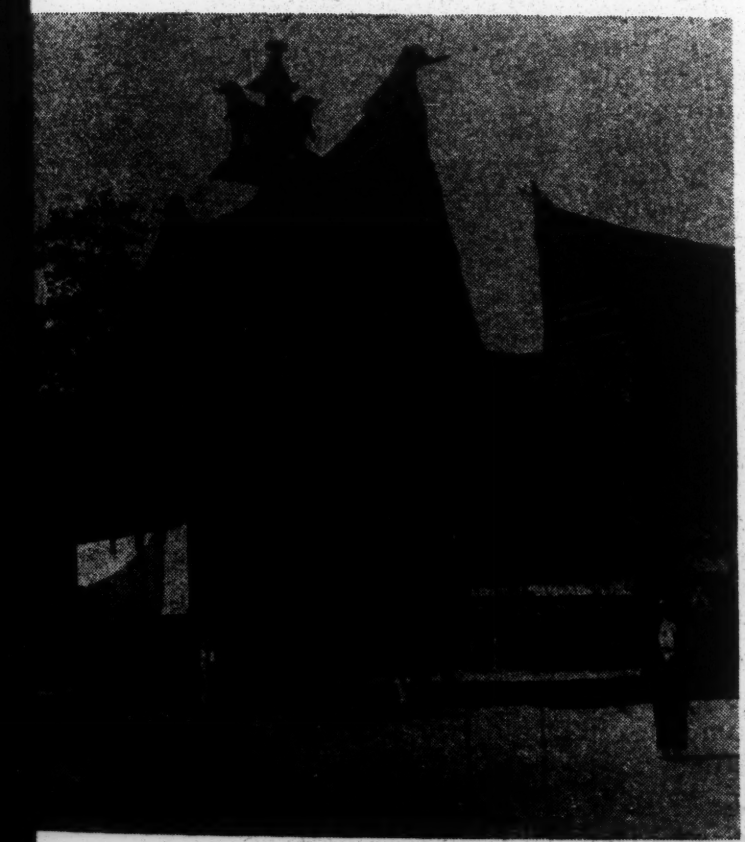
An interesting missionary was Capt. W. G. Shellabear who went out as an English army engineer, but stayed to consecrate his linguistic talents for thirty years as writer, translator, and editor of Bibles. He has been in America recently translating the life of Christ into Malay verse.

Read about Carleton Foss and his ordination by Bishop Edwin Lee as "a minister of the Prince of Peace" in Singapore while war crashed about him. (Hallock, p. 44)

Of the total population of Malaya only 2/5 are Malayan. Among many nationalities, Chinese number 2,000,000. The total membership of the Christian Church is less than 1 per cent of the population.

In Sarawak James M. Hoover ("Tuan" Hoover) did pioneer work in developing schools and agriculture from 1903 until his death in 1935.

Indonesia with area equal to that of the U. S. east of the Mississippi River has 70,000,000 people, more than half of whom are crowded into the two islands of Java and Madura. Java has the densest rural population



Batak House, Sumatra

"Sturdy must be the supports, light and strong the bamboo, that go into towering Batak houses."

Courtesy Methodist Prints and Friendship Press

Church of Chiengmai Le
Asylum, Thailand, Decorated
Christmas Service

Courtesy Presbyterian Board of
eign Missions and Friendship

Dr. Gordon Seagrave; and Brayton Case. His book, *Burma Surgeon* and the secular press have given much about the work of Dr. Seagrave and his well-trained Kachin and Karen nurses. Press publicity has also been given to Brayton Case, who left his Agricultural mission work temporarily to assist in getting food for the Allied Armies in Burma. It is with sorrow that we learn of the untimely recent death by drowning of Brayton Case,—a real loss to the Burma Mission of the future for he had been doing much good with his "Christian pigs and hens".

So, in spite of long-standing problems in Burma with her many languages and peoples, we note outstanding native Christians and say with Judson, "The future is as bright as the promises of God."

THAILAND

Thailand "Land of the Free" was best known to us for many years as Siam, until a new surge of nationalism led to this change of name in 1939.

With a population similar to that of Burma, a part of which is made up of Chinese immigrants, Burma was until the Japanese occupation in 1942, unique in that she was the only free nation in Southeast Asia not controlled by outside governments. She is unique also in having not only a common blood, but also a common language and a single faith, Buddhism. In recent years political leaders have linked Buddhism as the state religion to patriotism. Readers may recall the visit of King Prajadhipok and his queen to the United St in 1931. His "kingly troubles" sulting from the national blood revolution of 1932, curtailed his solute powers, yet in the polite T manner he was retained on the thr as the head of the new constitutio monarchy. But the road was smooth and he abdicated after th years in favor of his nine-year nephew, Ananda Mahidol, with council carrying on until the should be old enough to rule. T ended the long period of absolute enlightened monarchs who had rowed much from the West. The fluence of Western tutors about hundred years ago is shown in book *Anna and the King of Siam* Landon.

Most of the Christian bridge-bu ing into Thailand has been by Northern Presbyterian Chur working there since 1828. Ot agencies include the Christian Missionary Alliance, the Ameri Bible Society, the Y.M.C.A. and Salvation Army. The American L sion to the Lepers and the Brit Leprosy Association have helped the eradication of this dreaded ease.

Dr. James McKean, Presbyter missionary, was the founder and twenty-four years the Superinte ent of Thailand's first leper hosp at Chiengmai. McCormick Hosp in Chiengmai is also doing splen work.

Lucy Starling and her work w orphans, outstanding among wh is Sawat Chaichanna, training to a Christian physician; Dr. Will Harris in the Prince Royal's Colle

e Reverend and Mrs. James Boren charge of a student hostel in Bangk for Government University stunts; Mrs. Charles Crooks—and hers had to leave with Japanese occpation but they rejoice that Thai hristians are carrying on in a rearkable way. There is reason to el encouraged over the future hopes r Christianity in this interesting nd of the white elephant where the eople are "the friendliest in the orld" and women are small, dainty d free to a degree that most Oriital women are not.

FRENCH INDO-CHINA

When the Japanese forces rather sily landed in French Indo-China 1940 as their first step down the ast to Singapore, perhaps the nowledge of most Westerners about is colony of France which has an ea one-third again as large as rance itself, was confined to stories out one of the wonders of the world und there. Far back in the jungles the Angkor Wat, a beautiful Hinu temple standing amidst the ruins an ancient city which once had a opulation of perhaps a million and ad been built by the Khmers. White en only recently discovered it.

The French were late comers in outheast Asia. In the 19th century rance acquired by war and treaty ith Thailand the region known as ndo-China. It is well named, for of he five areas into which the coun- y is divided, Tonkin, Annam and ochin-China had early come under Chinese rule and had adopted Chinese civilization in art, religion and government. The other two provinces, Laos and Cambodia, had derived their culture from India.

The colonial policy of France seemed to be, "What can the colony provide for us?" Religiously, the policy was to permit only the Roman Catholic Church to enter and work among these 23,000,000 people who paid allegiance mostly to Buddhism, with some favoring Taoism, and a mixture of Confucianism and animism. In some sections the masses are "steeped in spirit worship". Consequently it is only within the present century when church and state were officially separated, that Protestant missions have been allowed to enter. Most of the Mission advances have been taken by the Christian and Missionary Alliance and by Seventh Day Adventists.

Gordon Hedderly Smith, author of *The Blood Hunters*, and a missionary of the Christian and Missionary Alliance, has condensed much thrilling information about his work among the tribespeople of jungle hinterlands—a primitive people, not simple, not vacant, but filled with fear and taboo and dread of the powers of nature that not understanding, they try to placate. After ten years of work Smith says that his total information about these jungle tribes is still meager, and that it will call for great effort to reach them adequately with the gospel because of the multiplicity of languages, customs and temperaments of the perhaps

eper Asylum, Houses Built For Two, hiengmai, Thailand

ourtesy Presbyterian oard of Foreign Mis- ons and Friendship ress.

1,200,000 people in these backward tribes. Many more missionaries are needed. When the Smiths were ordered home because of war conditions, they held a last communion service in their mission at Banmethuot. There were tears of regret in the eyes of their Christian frien as they said, "You are going far aw Grandfather and Grandmother a will never come back to us."

Mission officials consider this fi as presenting one of the major m sionary challenges of today.

Program Suggestions

INTRODUCING TEXTS AND AUTHORS:

(Both texts should be used)

1. *West of the Date Line* by Constance M. Hallock. Concise information in nine brief chapters, beginning with islands near the Dateline and taking the reader on an imaginary trip westward, ending with Burma. Book is well illustrated with maps & photographs. Miss Hallock is associated with the Board of National Missions of the Presbyterian Church.

2. *Unfolding Drama in Southeast Asia* by Basil Mathews. Eight interesting chapters, taking reader from Burma eastward to the Dateline, reversing order used by Miss H. Previous mission books written by Mathews, such as *Consider Africa, Young Islam on Trek, The Church Takes Root in India* are good recommendations for this one. Mathews is a Britisher, but he spends much time in America also.

3. *Various good Program and Discussion Suggestion Booklets are also available.* (*Lit. Dept.*)

STUDY PLANS:

The field is big. Much fine material is available for enriching the study. If one program is your limit, only the highlights can be given on topics suggested. Be sure to stress the *missionary* phase. Better lengthen into a Study Class, with leaders well prepared, or one teacher for all meetings, held weekly for 4 to 6 co secutive weeks, and open to enti congregation with classes for adul Y.P. and children, if possible. O use one entire day with review dramatizations, tests, etc. Readi long passages from Text or Mag zine should be taboo.

1. Use a good map. Lit. De has one in colors, 25c; *National Ge graphic* presented good one, 25x with October 1944 Magazine; Ne Air-age maps, showing nearness continents when measured fro "over the top of the world" are goo or cut jig-saw map with each cou try and island cluster as separa pieces. Assemble properly as ea topic given.

2. If miniature bridge is bei used as central "table piece" for th topic on International Bridges pla a globe of world at each end of brid (or map) one with Western Hemi phere to front, other showing lan of Southwest Pacific.

TOPICS:

(*"H" refers to Hallock Text; "M" Mathews Text*)

1. *They Braved the Pacific* (H pp. 8-16; M, Chap. V)

Interestingly presented as "Round Table" with 4 or 5 taki part, each responsible for certa facts on certain group of islands, a answering in rapid-fire fashion Lea er's questions. Suppose, for instan one selects Gilberts and Marsha (*Life* Magazine, in a May issue f

44 has an excellent article on the berts and Marshalls); another, i; New Hebrides; Solomons. Lead- may ask such questions as: Name d locate on map; Tell of history d discovery; Describe land and peo- ; Products; Government; Re- ions found; Pioneer missionaries, . As each question is asked each rson responds in turn to that ques- n before the next one is asked, .

2. *The U. S. Builds—Wards Left Doorstep of Uncle Sam* (H, pp. -33; M, Chap. VI)

Much information may be included these subtopics, if time permits.

a. The Question of Adoption uote Pres. McKinley. Use sketch Uncle Sam for poster)

b. Description of the "wards".

c. Uncle Sam Training Them rough Childhood and Youth.

d. Question: Have the "wards" ached Adulthood, ready for Inde- ndence?" (May make a two-sided bate, asking half of group for rea- ns favoring independence, other lf for reasons against)

3. *The Malayan Land Bridge and donesia*: (H, pp. 17-24; 44-50; M, hap. III, IV)

a. Map study, indicating ways in hich Malaya is like a bridge.

b. Bridge for Early Settlers.

c. Bridge for Entering Religions -Hindu, Moslem (Tell of beliefs of ligions)

d. Bridge for Western Colonial owers—Trade, Commerce, Con- uest.

e. Bridge for Christian Missions.

4. *Roads into Burma, Thailand, d French Indo-China*: (H, pp. 51- ; 34-43; M, Chap. II)

a. Introduction—(Use pictures Burma Road, from *National Geo- raphic*, Nov. 1940, etc. Read Kip- g's *Road to Mandalay* asking group note things Burmese in poem.)

b. Alien Rulers and Marching eet. (British into Burma; France to Indo-China; Thailand yielding to none. Then of Japan into all three. Use flags of countries)

c. Priests of Buddha Walk the Roads. (Show pagoda, or priest's begging bowl. Tell of beliefs of Buddhism and Animism)

d. Bearers of "The Golden Book". (Story of Christian missions, missionaries, native leaders. Display Bible, covered with gold paper. Appropriate pictures of missions)

5. *Roads into the Future*: (H, pp. 58-63; M, Chaps. VI, VII, VIII. Not reviewed in this Magazine, but should be given to climax Study)

METHODS TO ENCOURAGE GROUP PARTICIPATION:

1. Use discussion methods, if Texts are available for *all*, making definite assignments.

2. Display curios, clippings or excerpts from war-zone letters. Might have a "Scrap-Book Secretary" to compile and pass around incidents such as the following, which *all* help her collect: A South Carolina Seabee from the S. Pacific wrote to his pastor—"The island has a large number of natives, who only a few years ago were head hunters. They still would be, but the missionaries came in and set up schools and taught them the right way of life, until they learned to respect the missionaries and the American people who sent them. The missionaries taught them something else they will never be given credit for. They saved hundreds of American boys' lives. Natives help the troops rather than fight them. . . . I think that foreign missions are playing a big part in winning this war." (Condensed from story in *The Yanks are Coming.*)

Or, a story such as this one, taken from *Now*, a leaflet published by R. G. LeTourneau: This notice was posted in an American mess hall for United States soldiers: "American soldiers are requested please to be a little more careful in their choice of language, especially when natives are assisting them in unloading ships,

trucks, and in erecting abodes. American missionaries spent many years among us and taught us the use of clean speech. Every day, however, American soldiers use bad words, and the good work of your missionaries in our midst is being undermined by your careless profanity." Signed by a "talking" chief of the Polynesian tribe on Guadalcanal.

3. Suggest that each write to sons and daughters in Southwest Pacific, requesting them to visit a mission station if possible, before coming home.

4. Arrange a brief Pageant to use in beginning, or as a climax, to this Study. Let one character be "Church" carrying Bible or Christian flag, who calls for each country of this area to tell what Christianity has contributed to it. Costume, if desired.

5. Sing "Unafraid" a song born in Occupied China. (From Lit. Dept. 5c for 1 copy; 2c per copy when 25 or more ordered)

6. Roll Call may be answered with names of islands, cities, plants or products, mission stations, missionaries, etc. Might make a "Roll of Honor" of missionaries.

7. Encourage "Winter Readi of good books on this area. (See liography in Text) Such books *Burma Diary, Burma Surg Ocean Outposts, The Silent Bi Speak, The Splendor of God, F Years in the Philippines, T Hoover of Borneo, Tales from So east Asia, Anna and the King Siam, Eagle Book Series on Pio Missionaries*, etc. . . .

8. Tests Quiz Sheets distribu before or at the meeting are pop group-participation methods. A b let of 15 pages of such tests, q tions with blanks to be filled, T and-False Tests, Multiple-Ch Tests, etc. . . . were prepared by writer of these notes for pers use in Summer-Conference teach Because of numerous requests those who wish to use it in local cieties, these booklets have been m available at these prices: 1 copy, 2 5 copies, $1.00; 25 copies, $3.50; copies, $6.00. All prices quoted postpaid, making the book in qua ties really cost about 10c each. O from Mrs. E. D. McKune, 211—1 Ave. S., Nampa, Idaho. Or, or sent to the *Womens Missionary M azine* will be forwarded.

THE BROWN MAN'S BURDEN will be heavy everywhere after t war. Where he shoulders responsibility for self-government on a dem cratic basis, he will be entering on a venture that has never been brou to fruition in Asia. Where he continues to live under the direct or indir control of Western governments, he takes up the yoke of development those capacities that will enable his people to stand erect as self-gover ing nation states. Whether the Asiatic and island peoples are self-gover ing or governed, however, the pagan white man will be the heaviest lo in the brown man's burden. Our strategy, therefore, must include int sive education of every last citizen of the Western democracies from t platform, the pulpit, and over the air, and in books, pamphlets, and pe odicals, regarding especially, the perils of economic imperialism that tem every shareholder in commercial concerns securing raw material from t hands of these Eastern and tropical peoples. The Christian responsib ity of us all for the stewardship of money and for influence upon gover ment is at the heart of the new missionary strategy."

Basil Mathews in *Unfolding Drama in Southeast Asia*

Suggested Devotional Service

For Program-study on "International Bridges—West of the Date Line: Christian Pioneering in Southeast Asia."

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for the year beginning April, 1944: Spiritual Spans

cember: The Span of Liberality. Prov. 11:25.

(*At front use a miniature reproduction of the Manger Scene or a picture of the Holy Family. Arrange lighting so that the interest of audience will be focused upon the Christmas scene.*)

ening Song: Bible Songs Hymnal No. 190, stanzas 1, 2.

iptural Challenge: John 3:16; I John 3:16, 17.

lo: Psalter Hymnal No. 212, stanzas 3, 5.

ader: Prov. 11:25; II Cor. 9:6-15; I John 4:10, 11, 20, 21.

ayer: Of thanksgiving for God's Gift of His Son, for His Gospel of saving grace, and for the privilege that is ours in helping to give the Gospel to the whole world.

ader: Today we are to study Southeast Asia with its myriad islands. The Bible says that "He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law."

ayer: For the peoples of Southeast Asia. (See also 12, 31 Days in the Prayer Cycle.)

em:

O woman-hearts, that keep the days of old
In living memory, can *you* stand back
When Christ calls? Shall the heavenly Master lack
The serving love, which is your life's fine gold?

"Do you forget the hand which placed the crown
Of happy freedom on the woman's head,
And took her from the dying and the dead?
Lifting the wounded soul long trodden down?

"Do you forget who bade the morning break,
And snapped the fetters of the iron years?
The Saviour calls for service: from your fears
Rise girt with faith, and work for His dear sake!

"And He will touch the trembling lips with fire,—
O let us hasten, lest we come too late!
And all shall work; if some must 'stand and wait,'
Be theirs that wrestling prayer that will not tire."

Consecration in unison: Grateful to God for His goodness, mindful of His many mercies, owning my obligation to others for my possession of Gospel Truth, and confident that Christianity can cure the ills of the world, I declare anew my devotion to the Divine Christ and pledge myself to do all in my power to give the Gospel of God's Grace to the whole world.

Closing Song: B. S. H. No. 190, stanzas 3, 4.

Good News from Far Countries

The Sudan

MRS. R. F. SHIELDS, Editor, Khartoum, The Egyptian Sudan

THOUGHTS ALONG THE WAY

By MISS MARGUERITE McCLELLAN,
Khartoum, The Sudan

So many articles are written when your missionaries are on vacation, returning from one, or still feeling the glow of new experiences, that I do not wonder that some people think of our lives as a series of leaves, but I believe the explanation is that one has more time to write and also that he feels more inspired to express his thoughts when he has been away for a while.

Right now I am on a train being carried shakily over the desert, following ten days spent in the government rest camp. It was a bit difficult to do all the typing I had planned to do, especially as I was rooming with a member of another mission who had to spend her time in bed; but on the train there is enough noise that I feel sure not even my nearest neighbor is disturbed by my tap-tapping, so I have kept it up most of the day. I have finished typing the outline for the Bible study for the high school classes for the coming five months. Last term they studied Judges, Ruth, and First and Second Samuel, so the international Sabbath School lessons for the next quarter on "The Building of a Nation" seem most suitable for a series for review. Not only that, but I should like the girls to have far more time on these wonderfully planned lessons than the half-hour Sabbath School allows; and I should also like for all the older pupils, not just those who attend Sabbath School, to have the thrill of joining with Christians all over the world in studying the same portions of Scripture each week.

We get every year a commentary on the Sabbath School lessons, the copies we have, going back as far as 1920, serving as helps for Bible Study again and again. This summer I gave a course in The Acts to a group of girls which met twice a week, following the outline and comments given in Tarbell's for 1925. I hope the girls enjoyed it as much as I did. A group of four girls, having taken an intensive course in the Gospels with Miss Mary Ewing while she was with us, will soon be studying The Acts for the Cambridge examinations in December. We have been much pleased with the thought-provoking questions presented in the last ten years by the Cambridge examiners, and feel that the preparation for such a test in Bible is truly worth while.

Two things have reminded me of snow storms in America as we have crawled over the glaring desert today; one the fact that I have read several chapters from Dr. Grenfell's story of his life in Labrador, and the other the driving sand that piles up like hugh snow drifts along the track in places, and in others comes sneaking across the rails in flurries which make it necessary to stop frequently, and move slowly always. The people whom we saw through the windows early this morning, clinging to their scanty garments to keep warm and pushing against the wind, one could easily imagine to be out in a snowstorm. But the infrequent mud villages, the increasing heat of the day, the whirr of the electric fans, the grime on one's face and hands and all over his possessions, the zealous efforts of the waiters in the diner to keep the tables and dishes "flipped" clean until passengers are seated, all remind one that this is the desert.

A lady with whom I ate lunch remarked that she is most anxious to

get back to her little fourteen-year-old dog; I replied that I am most eager to see our wee black Husna. She is such a sweet morsel of babyhood, making a continual nuisance of herself by poking her tiny, dainty fingers into everything and chattering gleefully, though unintelligibly, over her discoveries. Tomorrow I can get acquainted with all the words she has added to her very limited vocabulary in ten days.

In spite of the fact that it is fun to have a baby about, I turned down three requests this summer that we take three-month-old black babies; the first from a strange working man who said his wife had died leaving a little girl; the second from a dapper black gentleman who thought we would like to take an infant as a boarder while the mother went to Kenya, if you please; and the third from one of our own servants. I firmly turned them all away, feeling that we had our hands quite full enough with a vacation family of eleven, five of whom are under seven, and three of whom are old enough to need considerable guidance in sewing and other household arts just at present, guidance which the missionary gives even though there is a teacher in charge of the girls. She is kept quite busy with her little group. The one on duty this summer is a fine native girl who is meeting much opposition from her relatives because she wishes to be baptized.

I should have remained a week longer had it not been for the wedding of one of our former pupils, now a Bible Woman, which is to occur next week. She is a fine young woman, and peculiarly our own because she has lived in the school since her mother's death; and we are so happy that she is marrying a highly suitable Evangelical Christian. When she remarked a short time ago that we were all going to a lot of trouble for her wedding, I replied that it was a joy to do things for her because she not only helps out in church and neighborhood work when she is asked, but also seeks out and volunteers service. "Isn't that our duty as Christians?" she asked. I feel honored in being asked to be her bridesmaid, even though the chief reason for the honor is no doubt that she liked the dress I wore in a similar capacity at Ellen Smith Theobald's wedding. Our Helen and Amlassu and the Bride's sister are to be flower girls and to sing as the bridal party enters and as it leaves, both songs, chosen by the pastor, being not only beautiful but most suitable for the Christian wedding which Moza wishes hers to be.

School opens the first of August. Miss Turk, back from three months in Kenya, is in the best of health and I feel very grateful that we have a tried and faithful corps of teachers with whom to work. Mrs. Theobald, now in Kenya, expects to teach for us again in this school year, for which we are truly thankful. We feel that our greatest need so far as the material welfare of the school is concerned is for some one to train new teachers; the crying need so far as holding out appeal for new pupils is for a home economics teacher. Maybe some one who reads this letter would like to come and help us.

NASIR NUZ AND NOTES

By MISS RAY HUFFMAN,
Nasir, The Sudan

A telegram just received reads, "McKnight party Leopoldville. July nineteen." Translated that means, Prayers answered, new workers coming, only one month more until old and new workers will reach the Sudan. And are we thrilled as we continue to pray that the Smiths and Heastys may be kept safely by the way.

BUILDING NOTES

May 29 Mr. Adair turned over the keys of the almost finished house of the editor and declared that while a few details were as yet unattended to, yet the house was ready for occupancy, and he would finish up these

minor details when he returned from a two weeks trip to Malakal. So that day proved to be a busy one for us for we called all of our husky friends and soon had our various possessions in their new habitat, although the getting-settled process continued throughout the week. One of the first things we did was to call Bayiak and with his help, we screened the porch. Bayiak is justly proud of his work in screning although we both must admit that it is our first attempt in this line. Now he is busy making a bath of old bricks from the door to the front gate. The charcoal house remained doorless until Mr. Adair's return, our supply of wood not being what it should be to make the door, and naturally it was still charcoal-less, but hundreds of bats occupied it and felt that it made a fine home. Now that the door is up, the bats are hunting other quarters, and we feel that when we get a fence around the place, our little estate will really be a finished product.

THE GARDEN

So far our garden consists of two rows of sweet potatoes, 15 tomato plants and five cabbage plants, while amaryllis, mock jasmine, cannas, and coral vine constitute our flower garden so far. We await the fence before attempting any more in that line.

We regret to announce the loss of our red rosebush which bore the distinction, not only of being a direct descendant of one in Hailie Selassie's garden, but also the only rosebush in our metropolis. The mason and his helpers built a fire to roast a fish while working here and happened to build it too close to the rosebush.

Nyalsal, the wife of our friend Puok Maker, and their small son came to visit the editor and brought us a generous supply of grain, already pounded to make into mush. Puok and Nyalsal are justly proud of their small son. Having lost two children, they are quite fearful of any harm coming to this youngster and carefully keep him away from strangers for fear someone with the "evil eye" may see him and harm him. Nyalsal enjoyed her visit very much, especially the chance to renew her acquaintance with our mirror. Puok reports that since the river has risen, they have had to leave their fishing village, as crocodiles and pythons were eating their sheep.

We faced a serious problem the other day in the clinic. A little girl was brought to us, five lower teeth had been pried out but the 6th remained obstinate and would I pull it? They would give me a gift if I would. Age-old tradition says that only cannibals have all the lower teeth so the Nuer extracts these six, for he certainly does not consider his children cannibals. If I pulled it, no doubt I would save her pain, but should I foster this belief? I did not pull it, but I suspect that it is out by this time and doubtless she has a very sore mouth. Would that all problems were as easy to solve as arithmetic!

UNCERTAIN RATIONING

Beef is almost a rarity in our city and we heartily approve of a plan the government official has of ordering an ox killed in celebration of each major allied victory (as we get a nice portion of the meat). We have had beef once since the "Cassino" ox was killed, and now longingly await the decease of the "Rome" ox. Since our district commissioner is out on trek, the word must first reach him, and then his order be returned here. What a thrill it will give us to have a bit of the "Paris" ox and then the "Berlin" ox, and best of all, the "Peace" ox!

ASTRONOMY

In the government language conference last spring, plans were made to rewrite Nuer translations in the newly adopted way so all spare moments find us at this interesting task.

We were asked to prepare an article omitting two recognized symbols, in an effort to see if they were really necessary and were left to choose our own subject. Since undermining superstitions is one of the most interesting things we do, it was a pleasure to prepare an article on astronomy. The old Nuer tradition says that the earth is flat, that the sun walks back to the east every night in order to be ready for the next day's journey, from east to west. Anyone seeing it walk back will surely die. One man did see it (?) several years ago and sacrificed 14 cattle so that he might not die.

Eclipses cause a great deal of distress and sacrifice as well in order to avert the displeasure of the gods. So it gives us thrill to explain these celestial wonders to them.

The Mission garden and orchard after giving us a plentiful supply of fruit during April seemed to be resting from their labors during May, but now with June half over, we are enjoying a bit of eggplant, string beans, pumpkins, and a few beets. We are delighted that some vegetables are in prospect as the menu of the Governor-General's dinner will be a major item of interest to the feminine whites of Nasir when the next boat comes in and we pool our resources, new and old.

HOUSEWARMING

Last Tuesday the editor entertained the white population of our city at tea that they might rejoice with her in her new home.

EDITORIAL

We continue to pray that our missionaries at sea may be kept safely by the way. We rejoice in the knowledge that Nasir is to have two new workers this year, Miss Mary Smith, M.D., who is only a month away from us now, and Miss Farquhar whom we hear is to join our ranks this fall. What a thrill it gives us to know that new laborers are coming to His vineyard in Nuerland!

Nasir Nuz and Notes Subscription Price.

One prayer a month that the Nuer may be brought to know Christ.

One prayer a month that our missionaries who are detained at home awaiting transportation may come quickly, safely.

Please pay your subscription promptly. Thank you!

Egypt

MRS. W. J. SKELLIE, Editor, Luxor, Egypt

RATION POINTS VS. "BABOURS" ETC.

By MISS MARY C. THOMPSON,
Tanta, Egypt

We read in magazines and newspapers about the trial of American housekeepers with ration points and unavailable foods. So perhaps you would also be interested in some of the trials of Egyptian housekeeping. Here at the Girls' School in Tanta, Miss Grether and I have been learning many of them first hand since our cook is ill with typhoid.

To begin with, there are no acts in Egypt—only processes. When we want to cook, we don't just press a button and have a nice gas or electric fire. No, we use little instruments called "babours", which translated means "engines". After one finally gets them pumped up with alcohol and kerosene, they really sound like engines. Each one takes at least three minutes to light—when they act right—and each one has room for just one pan; so you either light more babours at three minutes per, or you do a juggling act trying to keep the eggs and toast and coffee all hot.

And the milk isn't just popped into the refrigerator in a nice bottle. It comes to the house borne on the head of a girl of about thirteen who is not quite clean enough to pass any inspection by pure food officers. So the first thing we do is strain the milk through several thicknesses of cloth, then boil it, then cool it, and then it's ready for the refrigerator. Vegetables likewise go through a process. First they are washed, then allowed to stand for a few minutes in potassium permanganate, then washed again.

When we are lucky we get granulated sugar. Otherwise it's one big lump called a "head". After trying various degrees of force, we finally arrived at the large mallet used for cracking ice for ice cream. When the sugar is broken into small enough pieces, we put it through the food chopper and the result is granulated sugar.

So every day we grow more appreciative of the services of our cook. When the school is going full force we certainly could not manage without him. Our secondary department has finished now, so that gives us more time. But when the mission exams begin, and the grades from all the schools come here to be recorded since Miss Grether is chairman of the examination committee, then we'll either have to live on bread and milk or go to the neighbors.

But since the most important part of our work is with the school girls, I must tell something about them. We sometimes get discouraged and feel that there will never be any response to our teaching about Christian living with all its implications of service and work and kindness to others, not to achieve salvation but because we are thankful for it. But sometimes we rejoice when we find there are some who really understand. This year we had a very wide awake class in fourth secondary, and they were quite interested in the study of Romans and John in Bible class. For the final examination, they wrote a letter to a friend telling about the Gospel by John. Here are some excerpts from those letters:

"You know that life would be of no use and with no pleasure if we did not live through our Lord Jesus' name. You know that God created us for a purpose and that is to glorify Him on earth. He gave each one a certain work to do; so each one must do her work perfectly and honestly."

"He also gave us life through His name. This life has no beginning or end. It is an abundant life full of His grace. It is life which is full of happiness and peace with God; life which if full needs nothing to complete it; life which is full of love to others; life in which everyone helps and nobody hates."

Some of these same girls are now teaching Sabbath School classes in the Coptic Church and are making plans to hold a Daily Vacation Bible School in the school playground. Let us pray that their sincerity and enthusiasm may continue and spread to others.

KEEP US BUILDING

"O keep us building, Master;
May our hands ne'er falter when the dream is in our hearts
When to our ears there come divine commands
And all the pride of sinful will departs;
We build with Thee, O grant enduring worth
Until the heav'nly kingdom comes on earth." Amen.

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

SYNODICAL OF THE PUNJAB MEETS AFTER FOUR YEARS

By MISS MARION T. PETERSON

1943 was really the year when the Synodical of our Church in the Punjab should have held its triennial meeting, but in 1943 the difficulties of travel and the expense of entertaining proved so overwhelming that when, at the last minute, our principal speaker wired that she was sailing for America and could not attend, there was no heart in us to go ahead, and the meeting was postponed until 1944.

THE WELCOME

But this year, while travelling conditions have not improved, nor has the high cost of living diminished, the Gujranwala Society made us feel that they could have no greater pleasure than to entertain Synodical. And, in fact, from the minute the mission compound hove in sight, we began to feel the atmosphere of welcome, even without the huge welcome sign, and the gay paper festoons adorning the driveway. Mrs. Jia Lal (Raj Kumari) had prepared a delicious dinner, a sample of what all the meals were to be like. And then, as we all gathered in the B.I.H. Chapel they put it into song and Mrs. Maula Bakhsh told how a bulbul (the Indian nightingale) had followed her around the house for days, fairly bursting his little throat with joy, in anticipation of our coming.

The Vice President, Miss Edith Williams, led the opening devotions, using our Synodical theme, "The Christian Home," and Miss Ditta, the president, gave an inspiring address on the subject: "It is time Lord for Thee to work." And then, after the strenuous adventures that attend travel these days, we were all glad to get to our beds.

BUSINESS

Next morning we assembled in the Seminary Hall and began with a Bible Study on the subject of Family Worship. Then we got down to business, and I wish you could have seen the business-like, intelligent way in which those Indian girls carried it on. Edith Williams had been President for three years, and through her association with her father, had learned a good deal about Synod affairs, as well. Along with the reading of the minutes, a report was brought in of an irregular meeting held in October, at which some important decisions had been made. But it delighted me to see the way Edith protested, and refused to allow any such irregularity in our proceedings.

And so the business went on. The roll was completed, committees were appointed, and the Presbyterial delegates presented their reports. All five of these represented some interesting programs, but only the Sialkot Presbyterial was commended, as their report was both complete and to the point. However this was no such cut-and-dried affair as you might imagine, for the Punjabi humor is always bubbling up, and at this point, our Pindi delegate, who a few minutes before, had confided to me that she was very much ashamed of the Pindi report, now protested loudly that in her opinion, it was the only one really worthy of commendation. As the time for adjournment approached, business was laid aside, and our thoughts were directed to Him Whose work we were seeking to do. Mrs. Abdul Qayum, a former kindergarten teacher, and now the wife of the Campbellpur Pastor, was the leader of the Quiet Hours.

After lunch the Gurdaspur Presbyterial delegate, Miss Inayat Masih led the devotions, emphasizing the

sacrificial phase of the Christian life. Then business proceeded again, and more reports were given. The Junior Secretary had an especially good one. She comes from Pindi Presbyterial where Mrs. Porter, her daughter Gwyneath, Mrs. R. R. Stewart, Margaret Murdoch, and others, have had a real vision for Junior work, and we here now are reaping the fruit of their labors. Mrs. Abdul Qayum is now Junior Secretary for her Presbyterial as well as for Synodical.

STATISTICS

The statistician's report indicated a general decrease in membership, but an increase in giving. Another interesting report was that given by this year's president, Miss Sakina Allah Ditta, who had been a delegate to our Annual Mission Meeting in October. She paid a warm tribute to the mission in that she, being the only Indian among us, had never been conscious of any difference in race until she looked into her mirror. But while she was filled with admiration at the time and thought and efficiency with which we tackled the various problems connected with our work, she was equally filled with consternation at the thought of what might happen if the missionaries should suddenly depart, leaving all the responsibility to an Indian leadership but ill-prepared for it. Perhaps they are better prepared than she realizes, but still, she was putting her finger on what man yof us are convinced is our greatest failure as a mission, and a problem for which we have yet found no solution.

A NEW MOVEMENT

Then Miss Reynolds gave an interesting report of the Christian Homes Movement begun first in China, and now being carried on in India, too. Miss Reynalds is chairman of the Christian Homes Committee of the Provincial Christian Council here, and she not only theorizes, but has actually tried out some of her ideas with the women in Sangla District. She gave us some amusing accounts of clubs organized among illiterate women, and brought out the point that if there is one really clean house in a village, the others will soon follow suite. She discussed too the difficulty of having family worship in homes where there was no one who could read. One pastor had attempted to meet this problem by teaching his people, each week, one verse which they could use in family worship all week.

THE DRAMA

After dinner that night, we were all invited to the Recreation Hall of the B.I.H. where the Gujranwala Girls' School presented a drama, "Gates of the Bible." The very attractive costumes had been loaned by Miss Fleming of Sargodha, but there was plenty of evidence of hours of hard work on the part of Mrs. Merriam and her staff, in the orderly way in which each child took his part, and the very pleasing effect of the whole. No one could have guessed that Mrs. Merriam was so ill she should have been at home in bed, or that the teachers had any duties as hostesses, other than to prepare this drama.

Next morning after another Bible Story—this time on the subject of "Christ the Unseen Guest in Our Homes," business again proceeded and was principally occupied with matters financial. For years Synodical's participation in Synod's Home Mission project has been a source of friction distressing to everyone concerned. Some 16 years ago Synodical had offered to assume the whole financial responsibility for Mianwali, one of the Home Mission fields, but what with Synod's increasing the budget every year, and dispensing the funds not always in accord with our wishes, relations had become a bit strained, and yet all felt that

something must be done to clarify our position. Finally the decision at which we arrived was that Synodical would no longer claim to carry the whole responsibility for the Mianwali field. This year we would very happily give Rs 1300, which was half of our Thank Offering receipts, and each year we would give approximately that proportion, with no strings attached. Their proposed budget for this year was about Rs 1600.

There was a matter not financial taken up that morning, too—the election of new officers. Miss Joseph of Sialkot Hospital, becomes the new President, Miss Edith Williams continues as Vice President and Miss Murdock as English Secretary, but Miss F. Williams becomes the new Urdu Secretary, and Mrs. H. J. Stewart takes Mrs. Miller's place as Treasurer. The delegates to our mission meeting this year will be Miss Habib Khan of Pasrur School, and Mrs. Samuel Kathu Mall, wife of the Sialkot City Pastor. At our 1943 Executive meeting we had decided that the Temperance Secretary, as such, had practically ceased to function, so we voted to discontinue the office. But this year Synodical felt that, in these days, more than ever before, temperance work needs to be stressed, and so Miss Bashir-ud-Din was elected Temperance Secretary.

THE THANK OFFERING

After lunch the Thank Offering service was led by Miss F. Williams. The report of the Bible Training School was presented and along with it the proposals of a sub-committee of the Provincial Christian Council, that the B.T.S. be made a united Training Centre, under a governing board representative of all the co-operating Churches and Societies in this area. This proposal was hotly debated, but resulted in the Synodical's giving its approval, provided some way can be found to assure that the teaching will continue Christ-centered. Then, because it was Good Friday, business was suspended, and we all joined in a special service led by Miss Karm Din, Headmistress of the Gujranwala School. The service was centered around the seven words on the Cross.

RECREATION

After tea, nearly the whole Synodical got into tongas and went out to the Parade grounds where a military exhibition was being given, and the big thrill came when, afterwards, the ladies were invited to inspect, and even to ride in the various tanks and armoured cars. The first two who ventured to climb up onto the tank were our Alice Bashir-ud-Din, one of the Gujranwala Bible Women, and right along with her, a veiled Muslim woman. How India is changing!

PANEL DISCUSSION

The final meeting was held in the B.I.H. Chapel. Aside from the report of the Resolutions Committee, in which thanksgiving was expressed for the lives and witness of Miss Kathryn Beattie, Miss Kate Spencer, and Dr. John Samuel, and from the installation of new officers, the chief feature of this meeting was the Panel Discussion on the characteristics of the Christian Home, led by Miss Reynolds. Each woman had her own theory, but it was not hard to guess what Mrs. Milne's pet panacaea was. She contended that the Congregational Bible School would produce cleaner, better homes, give a greater incentive to learning to read, and improve the relations of the various members with one another, as well as improving spiritual conditions. Of course there were others too, who had interesting contributions to make, but the hour was late, and much had to be left unsaid.

Then, at the end, two of the Gujranwala women vied with each other in expressing appreciation of what it had meant to them to have Synodical in Gujranwala. And so the 1944 Synodical meeting came to its close.

Editorial

MRS. JOHN P. WHITE, Editor, 7237 Penn Ave., Pittsburgh (8), Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh (21), Pa.

*"WITHOUT ME . . . NOTHING"**

There are two realms of the Christian life—belief and action. There are two parties involved—Christ and the Christian. There are two relationships—The Saviour and the saved. There is *one* controlling power—love. Tonight we praise Him because He first loved us.

There are three arresting words in the fifteenth Chapter of St. John's Gospel—"Without me—Nothing". Shall we let our minds dwell for a little while on His All-ness and our nothingness?

There are many men of the world today who use these words in one way or another: "You cannot run this house without me"—Ah, sad to say—Others can. "You cannot run this business without me"—but others can and do. "You cannot run this government without me" and there are several claimants—but we know theirs is only egotistical boasting.

Who then can make such a claim and substantiate it?

He is the Wonderful Counsellor. The Mighty God, The Prince of Peace. (Isa. 9:6)

He hath immortality dwelling in Him. (I Tim. 6:16)

In Him dwelleth all the fulness of the Godhead bodily. (Col. 2:9)

All things were made by Him and without Him was not anything made. (John 1:3)

For by Him were all things created that are in heaven and that are in the earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were created by Him and for Him. (Col. 1:16)

He is before all things and by Him all things consist. (Col. 1:17)

In Him are hid all the treasures of wisdom and knowledge. Col. 2:3)

He is God manifest in the flesh. (I Tim. 3:16)

He is the image of the invisible God. (Col. 1:15)

He is able to do exceeding abundantly above all that we ask or think. (Eph. 3:20)

He is the King of kings and Lord of lords. (I Tim. 6:15)

He is the coming, reigning King.

Surely this one who has all power given unto Him can say to His disciples, "Without me you can do nothing."

* A devotional address prepared for the opening session of the Annual Convention of the Women's General Missionary Society, New Concord, Ohio, June 13, 1944, and published by request of the Convention.

Then we see Jesus not scorning the humiliation of being born of a virgin, coming to the earth to reveal the Father unto us. He lived the life of man, healing, teaching, preaching and showing men how they ought to live.

Again we see Him as the suffering Saviour, thorn-crowned and smitten.

It was my privilege, shall I say, to witness the Passion Play at Oberammergau in 1930. I had prejudices against it and had I been choosing I should not have gone, but it was in the itinerary and I went with the party. My prejudice is not yet wholly removed but I must say that the portrayal of the passion of our Lord affected me tremendously.

There were many moving scenes but none touched me as one not shown—it was the moment when from behind the screen we heard the sound of pounding, pounding, and we thought of the cruel nails being driven into his sensitive, quivering flesh. I shuddered and closed my eyes —I felt I could not endure it for another moment. There came to mind as there does on ever remembrance of the awful tragedy, the lines:

"It was for Me that Jesus died upon the tree
It was for me, Ah yes, it was for me".

We break forth into praises, "Unto Him who hath loved us and washed us from our sins in His own precious blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and forever." (Rev. 1:5, 6) Life will not be long enough to express our praises; eternity will not be too long to praise Him.

The Life of the Christian Depends entirely upon his apprehension of the Lord Jesus Christ, who He is, What He has done, how He made atonement for sin and how by His Holy Spirit He lives in the lives of men and women today. Can we say with the apostle, "Christ liveth in me"? Or as Dr. Jowett has enlarged upon this thought: "He breathes through all my aspirations; He thinks through all my thinking; He wills through all my willing; He loves through all my loving; He works in me to will and to do His good pleasure." Oh, for a church that could say "Christ liveth in me."

We who are here tonight belong to Christ. We want to be fruit-bearing Christians. Here is the secret—"Abide in me—for apart from Me ye can do nothing". "Our very impotence is our strength." The realization that we "had no power to create ourselves, that we have no power to sustain ourselves for a single minute, makes us understand in some measure that we have no power to bring forth fruit apart from Christ."

Many of the words of Jesus are precious to us but none is sweeter or more tender than those intimate words, "I have called you friends"—"Friends of Jesus!" But there is a condition—"If ye do . . ."

We could enumerate many things we could do for Him, caring for the orphan, ministering to the sick, helping the unfortunate, lifting up the downtrodden—all pleasing to Him and part of the Christian program—but there is one supreme task that Christ gave to His church, and that is to carry the message of God's love and saving power to men. He can carry out this plan only through us. Is it not a glorious fact that He needs us—indeed that He cannot carry on His work without us?

"Oh matchless honor all unsought
High privilege, surpassing thought
That Thou shouldst call us, Lord, to be
Linked up in fellowship with Thee
To bear Thy messages to man
According to Thy own great plan
In trust with Christ's own word of grace
To every soul of human race."

Is there any danger that we shall choose as easy a service as possible? Are we willing in these war times to allow our soldier boys to go through rigid training, to leave home and family and native land and face death daily, while we enjoy semi-leisure and semi-luxury? Are we content to see the soldiers of the cross give their lives, leaving homeland and friends and often enduring separation from wives and children in order to go where God calls while we give nickels and dimes for their support? How *anxious* are we that the great wonder of Christ's love shall be told over the world?

One of the most exciting adventures of the war was told in a most dramatic way in one of our large magazines and given in condensed form in a smaller one. It was the sinking of the Scharnhorst in the North Seas. The story is rather familiar how Admiral Burnet, and his fleet, conveying merchant ships met this great enemy in the dim light of the northern winter; how he felt new strength when he began to get messages from his great partner, Sir Bruce Fraser, Commander in Chief of the home fleet. Again and again the messages went from Admiral Fraser to all the other ships. All at once a fragment of a shell cut the aerial and no message could go through. "By that stroke the commander in chief was sundered from communication not only with the other ships but with all the world."

Lieutenant H. R. J. Bates effected a temporary repair in the quickest possible manner. To quote the writer, "He climbed the mast in the dark, with the wind whipping round him, and the ship lurching fantastically over the waves—and he held the ends of the aerial together for the order to pass." Without this heroic act of Lt. Bates there might have been—there probably would have been defeat, but through the expenditure of his life there came victory.

I think of our missionaries who are doing just this. Many of them have furloughs long overdue; they are tired and worn and weary, but there they stand battling a greater enemy than Hitler, holding the aerials so the message may go through.

Is this not a parable of Christian service today? Is this not what we as a Women's General Missionary Society are doing? We, who have no power in ourselves, are holding the wires so the message may go through. Let us guard against getting so occupied with the mechanics of the machinery—our methods, our statistics, our efficiency, our finances that we shall lose touch with the dynamics.

Three wonderful days are before us when we shall rejoice as we listen to encouraging reports that are brought; we shall be stirred as we hear good news from far countries; we shall be sobered as we plan for the years ahead. It will be a mountain top experience for us.

Three disciples went up on a mount with Jesus. It was a wonderful day for them. It might seem that in their surprise at seeing the heavenly visitors that their minds would be roving back over God's dealing with His people and they would be thinking of the great Moses leading a nation of slaves out of bondage, or of him receiving the law from the hand of God; or they would be thinking of Elijah going up in a chariot to meet his God, but when it was all over the record says, "They saw no man but Jesus only". May He be so exalted here that above every one and above everything *we* shall see Jesus.

We shall be keeping in mind His words—"Apart from me—nothing."

We shall be saying, "Yes, Lord, remembering whose we are and whom we serve, we realize that we cannot do anything without Thee. But we praise Thy name that we can say with Paul:

'I can do all things through Christ which strengtheneth me' ". (Phil. 4:13)

WORLD COMMUNITY DAY

On Friday, November 3, thousands of church women of many denominations will unite in the second annual observance of World Community Day to study "The Price of Enduring Peace" under the sponsorship of the United Council of Church Women. The day's program of study will culminate in the personal commitment to be signed by those in attendance at thousands of community-wide observance throughout the United States.

Problems of relief and rehabilitation, economic independence and concern of the home front will be discussed. Last year the initial observance featured the taking of a ballot which favored overwhelmingly the participation of the United States in a world organization. The meetings attracted women of various faiths and races.

The thought uppermost in the minds of women all over the world is When will this war end? When will our dear sons and husbands and brothers come home again? Then follows the question, Will this be repeated in the next generation?

There is no one wise enough to foretell the future, but there ought to be people wise enough to settle the peace terms for this generation in a way that will reflect the "balanced judgment of all nations". As Christian citizens we long for a peace settlement based on Christian principles.

The Magazine says—

In July 1889, this statement appeared in my annual report—"Ladies insist upon using their own and their husbands' initials alternately. On receiving lists of names containing the same surname but different initials, we have had to make written inquiry as to the identity of the parties.

"Friend subscriber, this continues to be a perplexing problem to my sponsers. Please be consistent in use of initials, and indicate always whether you are Miss or Mrs."

Also, in sending in addresses from city post offices, be sure to include *Zone Number*.

CHANGES IN THE BOARD OF DIRECTORS

The Board of Directors regretfully announces the resignation of two of its members. Mrs. J. D. Sands, elected to the Board in 1907 and its President for the past twenty-seven years, has retired from active service but has been named an honorary member. During her long career, she served in various capacities, having at different times performed the duties of Recording Secretary, Home, Parsonage, Railroad, Financial, and Foreign, Secretary.

Mrs. Sands was the guest of honor recently at a luncheon in the home of Mrs. Charles W. Fulton in Bellevue, Pittsburgh. A testimonial from the Board of Directors was read by Mrs. O. H. Milligan and presented to the retiring President together with a silver pin as a gift from her co-laborers of the Board. Appreciation for her kindnesses was voiced by Miss Flora Jameson representing the many foreign missionaries who have worked under Mrs. Sands' supervision. Personal tributes were expressed by the other guests present, who included the members of the Magazine Staff and several former members of the Board, as well as those now serving.

Besides being head of the Board, Mrs. Sands held the important office of Foreign Secretary since 1932. As her successor in this post, the Board elected Mrs. A. J. Randles, who possesses first-hand knowledge of the foreign fields since she and Mrs. Harriet S. Boobyer visited them in 1937 as a Survey Committee from the Board.

Upon assuming the responsibilities of Foreign Secretary, Mrs. Randles relinquished the work she has carried on for eleven years as Literature Secretary. This position is now filled by Mrs. Charles Bradley Warren, who has been Temperance and Reform Secretary for the past year and will continue her duties in that department.

The second resignation from the ranks of Board members is that of Mrs. Paul M. Haas whose protracted illness forced her to give up the work of Junior Secretary which she undertook little more than a year ago. The Board is sorry to lose such an enthusiastic and capable leader of Junior work and sincerely hopes that her health will improve.

Mrs. Charles W. Fulton was chosen Junior Secretary, in addition to her office as Secretary of Prayer Groups. She is the author of several Junior study books and has had considerable experience with this age group. Mrs. G. Virgil Hutchison, Women's Secretary, has taken up the labors formerly performed by Mrs. Haas as Business Manager of the *Junior Missionary Magazine.*

The resignation of Mrs. Sands caused changes also in the list of officers of the Board. Mrs. O. H. Milligan, First Vice President, became President; Mrs. Arthur B. McBride, Second Vice President, now acts as First Vice President; and Mrs. J. M. Heagen is the newly-elected Second Vice President. The departmental positions of these new officers remain unchanged: Mrs. Milligan is Thank Offering Secretary; Mrs. McBride, Indian Secretary and Financial Secretary; and Mrs. Heagen, Editor of the *Junior Missionary Magazine.*

Edith L. McBane, Recording Secretary

Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building,
209 Ninth St., Pittsburgh 22, Pa.

AN INVITATION
BRING AN OFFERING AND COME

By Julia H. Johnston

Bring an offering and come with rejoicing,
Come, wearing the Garment of Praise,
And bow at the feet of the Master,
A jubilant anthem to raise.

The day is a day of thanksgiving,
For mercies and gifts ever new,
Come, number your manifold blessings,
Can you say they are trifling or few?

The crown of your womanhood wearing,
Come up to His courts with a song;
Who gave you the coronet royal?
Who lifted from sorrow and wrong?

Behold the sad sisterhood groping
In ignorance, darkness, and woe;
Were you with these souls to change places,
What would you that they should bestow?

Then remember the Rule that is Golden.
Bethink you of all that you owe,
And here let your cup of thanksgiving
Bless others, with joy's overflow.

THANKSGIVING TIME

As we enter the month of November our minds turn to plans for Thanksgiving Day when all people of the United States are called to assemble themselves in their churches to praise God for His blessings to them during the year. No other day in our calendar is like the one we observe for a definite purpose—praise and thanksgiving. It is a day when all faiths use the same theme for their service. They assemble in different church buildings, yet the same note of praise and gratitude is in each meeting place.

The giving of thanks and Thank Offerings did not originate with the early settlers of America. The Mosaic Law made provision (Leviticus 7:12) for expression of thanksgiving about fourteen hundred years before Jesus Christ was born. Much later the good King Hezekiah began his reign by instituting many reforms. When these were completed he called upon the people to consecrate themselves and come near and bring sacrifices and Thank Offerings into the house of Jehovah.

The Psalms also call for praise and thanksgiving of all people and all nations. The call is not for one day only but for every day. "I will extol thee, my God, O King, and I will bless thee and I will praise thy name for ever and ever."

The call for prayer and thanksgiving on a definite day this month is a challenge to us. We have three hundred and sixty-five days in the year to think of God's blessings to us and to express our gratitude, but Thanksgiving Day we are called to unitedly praise Him for all gifts personal and national.

In this time of anxiety and turmoil what a need there is for the spirit of good cheer and gratitude among Christians. His promises have been a blessing day by day. His grace is sufficient if we are willing to claim it.

The Thank Offering is a beautiful custom in our church. Each autumn we present our gifts in thanksgiving and praise. This expression of gratitude is helpful in spreading the gospel among many people.

We are now in the midst of the Ingathering season. May these days be spent in praising Him for His rich blessings to us.

"What shall I render to the Lord
For all His benefits to me?
How shall my soul by grace restored
Give worthy thanks, O Lord, to Thee?

"With thankful heart I offer now
My gift and call upon His Name;
Before His saints I pay my vow,
And here my gratitude proclaim."

THE 1944 THANK OFFERING

Our Thank Offering year closes at midnight December 31, 1944. Please remit all offerings to our general treasurer in plenty of time to be included in this year's offering. In sending Life Director and Life Membership money—which is a part of the Thank Offering, please send name and address with the money.

Report blanks were mailed to the Presbyterial Thank Offering Secretaries October 15. If a secretary has been elected since April 1, we ask that the secretary whose name we have will please send the package to the newly elected one and notify us of her name and address.

Suggested Leaflets

History of the Thank Offering
Selfishness Versus Liberality—The Pond and The Brook
My Mite Box
The Five Loaves

THE THANK OFFERING DOLLAR

Mrs. Samuel Baird, Treasurer

As the Thank Offering season draws near, we, who receive and tabulate the Thank Offering Dollar, would like to invade the thoughts of the host of faithful, volunteer workers, throughout The Women's General Missionary Society, who handle the thousands of Thank Offering Dollars for the advancement of the Kingdom.

Have you ever paused to count the many *hands* involved? It would add up something like this.

(1) *Hands* of faith and purpose that give. We are, of course, counting every member because we all have so much to be thankful for. The number is eighty-eight thousand and seventy (88,070).

(2) Trusted *hands* that receive the Thank Offering Dollars in the local societies, remember that none of them are to be sent to the Presbyterial Thank Offering Secretary, but that all of them go to the Presbyterial Treasurer, promptly. These number three thousand eight hundred forty-six (3,846).

(3) Expectant *hands* of the Presbyterial treasurers, number one hundred and four (104). We call these expectant *hands* because they receive and tabulate all the Thank Offering Dollars given in the local societies, and eagerly watch for the mail to see what each letter discloses. Will all society treasurers remit their Thank Offering dollars in time so that she can get the money to the General Treasurer by January 1, the deadline? The Thank Offering Dollar that rests in the hands of the society treasurer beyond the time limit keeps the Presbyterial off the Honor Roll. She also remembers to send a separate check for the Thank Offering money as it is deposited in a separate account.

How many *hands?* Approximately ninety thousand and twenty, (90,020).

Besides these there are the many *hands* of the individuals throughout the church who remember to express thanks for the many benefits received.

Hands that keep the books, mail the receipt. Last year two hundred and two (202) remittances were entered and receipts mailed to those who sent a Thank Offering dollar.

Did we mention the extra helping *hands?* These are the *hands* of the society treasurers who remember to send in all Life Directorships, Senior and Junior Life Memberships to the Presbyterial treasurer as soon as received; also the name of the person making the Life Membership and to whom the certificate is to be sent, if it is different than the person in whose name it is made. How very much this means in the office at the busy Thank Offering time.

We must not forget the *hands* eagerly outstretched for the *hand* of love, of mercy, of faith brought to them by the Thank Offering Dollar; neither will we forget the *hands* that heal and comfort, the teaching *hands,* the saving *hands.*

Can you identify your *hands* in this picture?

SENIOR LIFE MEMBERSHIPS

$25.00 Each

From September 1, 1944 to October 1, 1944.

34. Mrs. Jessie Daugherty, Irwin, Pa. By the W.M.S.
35. Mrs. Edith Horne Cozadd, Sharon, Pa. By her daughter.
36. Mrs. Rosa Wineman, Homer City, Pa. By her daughter, Mildred Wineman.
37. Mrs. Jennie Cly Swogger, In Memoriam. By the Philathea Mission Circle of New Bedford, Pa.
38. Mrs. Ethel Rose Grotefend, New Castle, Pa. By her husband, Edward E. Grotefend.

LIFE DIRECTORSHIP

$300.00

4. A friend.

WORLD DAY OF PRAYER FEBRUARY 16, 1945

Four members of the British World Day of Prayer Central Committee (of England, Ireland, Wales) have prepared the 1945 service.

A few sentences accompanying the program are worth our consideration in days prior to the great Day of Prayer:

"We British Christian women feel strongly that our Christian living needs overhauling—that something in the nature of spiritual education is essential if we are to take up the task ahead to which we are called as a part of the World Church. We of the older churches have lost some of the freshness and zeal apparent in the earlier years of our history. The Younger Churches (in the Orient) which have been born of the last 150 years of world wide witness, in their keenness are ready for teaching and study in a rather different way. We would therefore earnestly entreat our sisters in every land to take time for preparation prior to the Day of Prayer in the study of First Peter. . . . In the First Epistle the task of the church is seen to be worship; in the proclamation of the Word, in the suffering of the Church, in its spirit of fraternal love, in the World for Him, all these are worship because they are offered to the Glory of God."

This suggestion is given: "Read First Peter through once a week."

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A. A Circle or a Y. W. Society or both in every congregation.
B. Support of Work of W.G.M.S. materially and spiritually.
C. Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$9,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Mrs. J. B. McGaffin, Matron of Girls Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartum North, The Sudan.

NEW YOUNG WOMEN'S SOCIETIES

Butler Presbyterial—Meridian Agnes F. Nichol Society—10 members. Pres. Janet Graham.

Westmoreland Presbyterial Connellsville—Lydia Krohn Circle—11 members. Pres. Mrs. Faye Mitchell.

Westmoreland Presbyterial Turtle Creek—The Gayle Copeland M.S.—10 members. Pres. Bonnie Bartley.

The East McKeesport Y.W. society is happy to announce a distinctive name for itself,—now the Wilma Forrester society, in honor of the wife of a former pastor.

DOES YOUR CIRCLE HAVE A QUESTION?

Quite often the question is asked—*What are the financial responsibilities of a girls' circle as a member of the W.G.M.S.?* The Women's General Missionary Society does what is called a *general* work in our mission fields, in America and overseas,—work that includes schools, Bible women workers, evangelistic workers, medical service in dispensaries and hospitals. Girls' circles belong to the W.G.M.S., so will support the work of this organization.

It is not expected that most circles may be large financial contributors, but they should learn to support the work according to their several abilities. Capable sponsors may be most helpful in spending a little time very frequently on some phase of the work and thus lay a good foundation for generous giving. Generosity is more likely to occur when givers know something about the need for their gifts. Information should be given in "small doses" for the "missionary health" of the girls, but it should be given!

What particular items should be considered? The several lines of support such as the Seven Departments (Foreign, Home, Negro, and Indian Missions, Parsonage, Benevolence Fund and Temperance and Reform); then the three assessments (Presbyterial and W.G.M.S. funds, and Isaiah 41:6 fund); the Young Women's Special Fund and the Thank Offering. These several departments are, generally speaking, the financial set-up of the W.G.M.S.

How much shall a circle contribute to each of these? No amount is set for the support of the Seven Departments, but each of the seven should receive attention. The W.G.M.S. Fund calls for five cents a year from each member of a circle; each presbyterial decides how much each circle shall pay to the Presbyterial Expense Fund; for the Isaiah Fund a dollar a year from the circle is a sufficient

amount. The Thank Offering is a voluntary gift, hence no amount is suggested.

Another question is asked,—*How much should the individual girl contribute to the work?* The girl knows best what she is able to give monthly, whether she earns her living or receives it from her parents. Some have much, others little. The important thing is that each one knows the need and that her heart is fully committed to her Master and to the work of His Kingdom. If conditions are right, the circle girl will be fair as any other Christian to the great cause of Missions.

TIME WASTED

There is a variety of opinions as to what may be designated wasted time. What is deemed wasted time by one may be counted well spent by another. For a *tone-deaf* person to spend time at a concert might be considered time wasted. A blind person cannot appreciate the work of the great painters and one colorblind might use her time more advantageously than out viewing the gorgeous fall colors of wood and dell, since her appreciation would be nil.

But we are thinking rather of just every-day use of time,—what is worthily used and what to no moment. One may be very busy, yet most wasteful of time. A good woman now gone to her eternal rest was so consumed by the thought of cleanliness that she overspent her time on the kitchen cupboards and the laundry! She said she knew that her house was clean, although she never got around to put it in order after its constant stirring. Her obsession on cleanliness pressed her for time to reach an occasional important appointment and worthwhile meetings were frequently omitted. It is right to be cleanly, but when it takes up most of one's waking hours to the exclusion of assuming one's share in the work of the Kingdom, must we not call part of it wasted time?

There are countless ways of wasting time. A very common way is to permit the inconsequential to take the place of the important. Being a literate people, reading is an every-day occurrence. But what do we read? If no time is used for informing ourselves on the progress of the Kingdom and spiritual reading, time has not been used to the best advantage of the Christian. The plea is that time is not sufficient to keep up on missions *and* on the numerous interesting magazines of the day. Somehow, so many decide that it is *"either or"*, not some time given to *both.* If we neglect the reading that will strengthen us as Christians, it amounts to wasted time in a measure.

One may have her life cluttered up with worldly organizations, probably good in themselves or in small doses, but if this is to the exclusion of her doing her share of work in the church, at least part of the time used must be called wasted since not used to the best purpose. It was said of a prominent statesman, "He was a man of great gifts, but no strong convictions; his path led from *nowhere* to *nowhere.*" He must have been a real waster.

A chemist made this observation: "You can utilize any kind of waste except waste of time!" Suppose every one of our girls' circles and young women's groups eliminates waste of time this present year, what glorious reports should be turned in next *April* 5!

The following observation was made by the editor of several daily newspapers. "One of the dangers of our walk (life) is in letting the world about us plan our time; letting it absorb it, fritter it, squander it for us by the claims it makes upon us for this and that concession. We do not enough *plan* our own time, and we do not plan it wisely enough. Many of our activities have no better excuse than this—*other people* are *doing these things, therefore we do them!*" We can ill afford not to check on the use of our time.

YOUNG WOMEN'S SPECIAL COLUMN

Dear Co-Workers:

It has been a real joy, since coming to Frenchburg, to learn that the Young Women of our church take a special interest in the Dormitory of our Mission School. Such an interest often leads us into definite service for Him. For a long time I have

Mrs. McGaffin And Two Sons, Frenchburg, Ky.

been interested in such work, due to the faithful influence of my home church, the Riverside U. P. Church of Buffalo. This was deepened during my course at Muskingum, and while attending Biblical Seminary of New York. Then I was able to enter into more definite service as I became a minister's wife, and as I have counselled or taught at summer conferences.

With my husband entering the Chaplaincy, my usual duties as a minister's wife have been interrupted. However, my two little boys, Jimmy 7, and Jay 5, and I joined Chaplain McGaffin at Norman, Okla., where he was stationed a year. There I had more opportunity to work with young people, as the Housemother of a group of girls attending the University of Oklahoma. When my husband left the country this spring, I wondered what I should do. Some plans I made for this winter were hindered. School had already started. Then one evening Mr. Cowden our Supt. here at Frenchburg, called me long distance and urged me to come to Frenchburg as Matron of the Dormitory. This was a real answer to prayer.

I am thankful for the opportunity of "mothering" our twenty-seven girls and eleven boys here in the Dormitory, as well as my own two little boys, and to help them in whatever way I can to grow in Christian grace. We covet your prayers as we labor for you, In His Name.

(*Mrs. J. B.*) *Flora McGaffin*

Note:—We are happy to introduce to you a new Young Women's Special worker, Mrs. J. B. McGaffin. It is fine of Mrs. McGaffin to give of her time and effort to the young people of Frenchburg School while her husband is serving in the chaplaincy. We trust that you will make her feel at home by dropping her a line of encouragement in this new line of endeavor.

AN EARLY START

This may seem rather early to talk about the reports to be in the hands of presbyterial young women's secretaries by April 5, 1945. However, recent experiences prove that there is reason for calling attention to this since *forty* places in the *Statistical Report* are vacant because something happened to *forty society reports*! Your report may have been lost in the mail, or it was made out and mailed too late to be included on the presbyterial report blank. Incidentally, it has been learned that one of these reports that was really sent was so late that it was received by

(Continued on Page 138)

Girls' Circle Program

By MRS. JAMES R. LEE, Bellrose, N. Y.

INTERNATIONAL BRIDGES

Program Suggestions for Girls an Young Women's Groups.

"West of the Date-Line: Christian Pioneering in Southeast Asia."

Our Missionary bridges must stretch from shore to shore in this part of the world which will mean so much in future history, if we are to know the kind of peace for which the Church is striving,—"Peace on earth—good will toward men".

Invitations

Print the words:

"Ya! Isa kaset"

("Yes, Jesus loves me")

on cards with space for:

Time Place Etc.

PROGRAM

A wall map of Southeast Asia including the southwestern Pacific area can be obtained from almost any bookstore; cost about 25c.

For the discussion select four members to report on these famous missionaries (or others) who served in that part of the world:

James Chalmers—New Guinea.

(Send me among Savages.)

John G. Paton—New Hebrides.

Adoniram and Ann Judson—Burma.

John Williams—Erromanga.

Brief sketches in Sir James Marchant's "Deeds Done for Christ" and in other such books will furnish fascinating views of men and women who in their day displayed idealism and spiritual fortitude. Seagrave's "Burma Surgeon", a recent best-seller gives a great picture of a missionary in war time. "Burma Diary" by Paul Geren is in some respects even better. The study-book, "West of the Date Line: Christian Pioneering in Southeast Asia", is standard and most interesting. (50 cents) It covers the whole region of Asia and the Pacific to which we have referred. Geren's book recounts the experiences of a young missionary teacher during the Japanese attack.

As each girl tells her story let a star be placed on the map locating the work of the missionary of whom she is telling.

To close the meeting it may be of interest for the group to try to sing "Jesus Loves Me" in Malayan:

"I-sa ka-seh-kan sakya
Ki-tab Al-lah ka-ta-nya
Sakya k-chil dan la-mah
Ta-pi I-sa ka-seh-lah
Ya I-sa ka-seh, Ya I-sa da-seh
Ya I-sa ka-seh, Sang-at-lah ka-seh-nya."

A BRIDGE LIFE

"A bridge's life is like a man's
Years are piers; days are spans.
Reared by labor, built by plans
A bridge's work is like a man's.
Hopes are piers; joys are spans;
Swift and current, dire the loss
Duty, helping men across."

* Order from Literature Department, 904 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

Home Missions Department

MRS. WILLIAM S. COOK, Secretary, 1201 Sixth Avenue, Beaver Falls, Pa.

FRENCHBURG

Last spring when resignations began to flow into our office, our hearts, in turn, began to sink. Where, O where, could people be found to replace these valuable individuals! Who would ever be willing to cook three meals a day for sixty people; take care of the bookkeeping, correspondence, etc., connected with such an institution; teach eighth grade and coach their commencement play; teach the beginners readin', writin', 'rithmetic; and dole out pills and poultices to the ailing? As the summer progressed another vacancy occurred. Instead of the "69", about whom you have read, our total jumped to "73", Miss Lybrook having accepted an appointment under the Foreign Board to serve at the P.M.I. in Assiut, Egypt. Our loss is surely Egypt's gain. Our prayers and best wishes accompany her along the way and in her future work.

The Lord always provides for His Work, so at the beginning of school we had a complete staff, the members of which I wish to introduce to you.

Miss Bessie Burrows of Ellwood City, Pa., replaced Miss Martha Baird as teacher of the first and second grades. Our eternal thanks go to Miss Mary Jane McKnight for guiding Miss Burrows in our direction.

Miss Ethel Taylor of Allerton, Iowa, teaches the third and fourth grades. Frenchburg was not a stranger to her, since her brother, the Rev. Lester C. Taylor of Mt. Vernon, Wash., had served here some years ago.

Miss Lucile Artman of Pulaski, Pa., took Miss Kester's place as teacher of the eighth grade. She comes from a missionary family, her sister, Helen, being an India missionary, and she herself having taught at Ezel.

To replace Miss Lybrook we secured Miss Rea Whetstone of Canton, Ohio. She cares for the Library and teaches Science and English.

Miss Isabel Hay of Monmouth, Ill., is the new music instructor. She has organized an orchestra in addition to the regular public school music work. Incidentally we share Miss Hay with Ezel.

Miss Winifred Moore who has been here for a time assumed the duties of Miss Margaret Beveridge as secretary.

At the Dormitory Mrs. James McGaffin of Buffalo, N. Y., is matron. Her husband is a naval chaplain at Pearl Harbor. Their two young sons, Jimmy and Jay, are quite the campus favorites.

Miss Mary Glenn of McConnellsville, Ohio replaced Miss Mae Beveridge as dietician.

At the Jane Cook Hospital are Miss Martha Ferguson of Grassy Creek, Ky. and Mrs. John H. Boyd. Miss Ferguson is a product of our sister school, Ezel, and a graduate of the Berea College School of Nursing, Berea, Ky. Mrs. Boyd was with us last year as Dormitory matron.

All of these new folks have already proved their worth and have made a place for themselves in the community. As a token of good will and friendship the ladies of the community entertained with a dinner at the Gymnasium early in the school year, the new staff members being the honored guests. In very suitable and humorous words, such as only the master of ceremonies could give, Mr. Shelby Kash, county superintendent of schools, introduced and welcomed each honored guest.

By this time our week of special services, under the leadership of the Rev. H. Clifford Jeffers, of Twelfth Philadelphia, will be history. We are sincerely praying for a blessing upon the speaker and upon the community as we hear the messages. We covet your prayers that many will be moved to make their stand for Christ.

Our clothing store continues to serve many, many people each day. Only yesterday, shortly after the noon hour, fifty people could be counted as patrons in the store room. Our friends throughout the church have been mindful of our needs in contributing clothing, b u t such crowds soon cause the supply to dwindle rapidly. We hope you will continue to remember *your* work in the Kentucky Highlands, by your prayers and contributions.

If we have failed to acknowledge any contribution, we humbly beg your pardon. Several boxes have come recently with no mark of identification. We would greatly appreciate it if you would drop us a card saying a contribution has been sent, from what church and society, or individual. This would simplify our locating the contribution as well as acknowledging same. May I suggest a sample marking for a box.

Mrs. John Doe,
Y.W.M.S. 6th Church,
12725 E. 105th St.
Cleveland, 8, Ohio

Mr. Harry L. Cowden,
Frenchburg School,
Frenchburg, Ky.

We do thank you for past gifts and trust that in the future you will not forget us.

The Jane Cook Hospital continues its busy routine. Since the departure of Miss Grace Abbott for Civil Service work in Baltimore, we are definitely in need of another nurse. If any of our readers knows of any nurse, either registered or practical, whom we could contact, we would be deeply grateful. The hospital staff has been increased by one, however, in the person of Peter Stephen Adler born August 10. His mother's training in pediatrics is being put into daily practice.

Mrs. Harry L. Cowden

EZEL NOTES

284 *ENROLLED TWENTIETH YEAR*

Monday, September 4th, Ezel School opened her doors for her twentieth year of service in the foothills of Kentucky with an enrollment of 284. Our Freshman class numbered 57 and the schedule had to be changed for two sections.

NEW ELEMENTARY ROOMS

This Summer we remodeled the downstairs of our main building, making two new class-rooms and hallway and entrance where the shop has been. Then all the downstairs was brightened up with a new coat of paint. We were glad for the additional room for we enrolled 30 beginners and added an additional elementary room and teacher.

MANUAL TRAINING SHOP MOVED

The Manual Training Shop was moved to the lower floor of the Gymnasium-Auditorium Building in the space excavated but not finished when the building was erected. In it the new power machinery secured last year was installed. Now all available space in our new building is being used.

BUS AND LUNCH PROGRAM CONTINUED

After nine years of hard service our school buses have been overhauled again and continue to operate

over the same routes as last year. We shall need help to pay bus fares again.

Just as soon as possible we want to open our Lunch Room, which we consider vitally important in our educational program.

NINE LAST YEARS SENIORS TEACHING

In the present emergency nine of our last years Seniors are teaching rural schools in this and adjoining counties. Recognizing this is only a temporary measure, yet we are glad these young people in the emergency can step in and help. In addition to these a number of our graduates who have gone on to school are teaching in our county system.

NEW MEMBERS ON FACULTY

Not until the week before scho opened did we know who they would be, but we are proud to an nounce the five new members on o staff: Miss Mary MacRae from L Angeles; Miss Lorena Warne Hutchinson, Kan.; Miss Bertha Ro bins, Chesapeake, Md.; and Mr R. R. Stewart and Miss Olive Lain "borrowed" from our India Missio Miss Isabell Hay, our Music teache from Monmouth, Ill., we share wi Frenchburg. Our friends will b glad to know that the followin teachers have returned: the Miss Sara Conrad, Ruth Bemis, Doroth Dinsmore, Larue and Gladys Mille Lillabel Towle, and Mr. J. R. Car

Wm. H. Heagen

YOUNG WOMEN'S DEPARTMENT

(*Continued from Page* 134)

the presbyterial secretary about May 23! But there have been societies that were almost ashamed of their record, so have refrained from sending in the little they might have sent.

Are you one of those who thinks that *one* society does not matter? If there were *just* one it would not be serious, but multiply that *one* by *forty* and it is evident that a heavy loss has been sustained. It mars the total picture of the work if even one society is missing,—let this be kept in mind.

Another thing to remember,—if your society has the misfortune to get so weak that it seems wise to disband it, do not just cease meeting but report at once to your presbyte rial secretary (Y.W.) what has oc curred. She wants her roll to b made up of *live* organizations. Th congregational society is very impor tant to both the presbyterial and th W.G.M.S. Without it, the missio cause would suffer sorely. And ma we add,—keep the presbyterial Y.W secretary aware of any change i your society as to name, new offi cers or other innovation.

Finally,—begin now, if you hav not already started, to prepare for report of which you may be proud when April 5, 1945 appears over th horizon.

Negro Missions

MRS. H. RAY SHEAR, 206 Inglewood Dr., Pittsburgh 16, Pa.

*THE CHALLENGE OF NEGRO MISSIONS**

By the Rev. St. Paul Epps, Henderson, N. C.

The Reverend St. Paul Epps, Pastor of United Presbyterian Church, Henderson, N. C.

Somewhere I came across this statement in regard to Negro Missions: "Some think of Negro Missions as something carried on by more or less queer people, something more or less closely related to the central aim and task of the church, and constantly begging for more, never less, money from the churches." This is a false and unfounded or mistaken notion. It never was and is not now the meaning of Negro Missions. The true approach is to understand all missions as a vital part of the gospel of Jesus, as a deep need of the human spirit, and as an inherent part of the purpose and plan of God for saving the world from the evils that fill the life of man with fear, enslavement, and tragedy. This higher approach we implore you to take with your whole heart.

THE CHALLENGE OF THE PAST

A list of incentives to serve the Negro in the past would read as follows: sympathy, a desire to right three-hundred years of maltreatment, their former condition of servitude, from which when they were released the Spirit of the Lord moved in some to "preach deliverance to the captives, to set at liberty them that are bruised." Thus were the splendid beginnings in the Black Belt of the South begun. *The Women's Missionary Magazine* has carried, very recently, some fine sketches of these beginnings. Oh, yes, it took the greatest sort of courage, it took Christianity in all the full life-giving weight of that term, to battle against many odds to administer to the needs of my ancestors, just being politically freed. Some of your ancestors, immediate ones, perhaps, answered the call of God and the pitiful cries of Black Folk "to come down South and help us." The souls of the freed slaves didn't need religion, for they were deeply religious; but they needed Christ's more abundant life. Men like Dr. McCulloch and others answered the challenge.

Needless to say, with a great outpouring of the Spirit of God, the work grew in expanse of territory and large numbers of people were touched. Monuments to this unselfish Christian labor grew up at Knoxville, Miller's Ferry, Norfolk, Chase City and other places. Think of it, soldiers of the Cross preaching deliverance from ignorance, from squalid living, illiteracy, economic oppression; setting at liberty those that were bruised by the masters' slave whip, kicked about like dogs, who received the nasty slap of his hand and the piercing taunts of his unbirdled tongue. What a morning when the sun began to shine in the hearts of my ancestors because your ancestors met the challenge to serve the Negro race!

Yes, the fruits justified the price that was paid. Hope was brought to the hopeless, replacing despair; joy instead of tears; hymns of praise instead of mourns of pain. Not to mention the hundreds of lives touched, influenced, and made better because of the work. Or, wherefore a John Cotton, or John Arter, or a Bettie Taylor Groves, or a J. L. Cary.

* An address given at the Annual Convention of the June 15, 1944 Women's General Missionary Society, New Concord, Ohio.

THE PRESENT CHALLENGE

Indeed it is a solemn inspiration to linger in the past, often should we so do less we forget the cause for which they gave their toil. But the present calls us hence to carry on courageously, more abundantly under that same guiding Spirit of our forbears. 'The Spirit of the Lord is upon me to preach the gospel to the poor, to heal the brokenhearted, and the recovering of sight to the blind." This is the present challenge of Negro Missions. On a recent trip through Tennessee Presbytery, we found *poor* people in the very basic sense of that word of deprivation. There are people whose meals still consist of molasses, cornbread, fatback, and beans. A sturdy dish once in a long while, but not daily. There were children emaciated, anemic, undernourished; still living on tenant farms working for nothing, strangled by a vicious economic system. Here your wonderful boxes of clothing are yet needed to bring sunshine to their hearts.

Our schools must be kept open as long as the states and counties refuse, definitely refuse, to educate all Negro children. Oh, no, it is not the fault of the United Presbyterian Church or the W.G.M.S. that this is the sad situation. But it is a present challenge of service to God and Christ, for by maintaining these schools you'll be helping many lost in the woeful inhuman poverty of circumstances, to recover their sight, yes even to get sight.

There is a healing ministry, also. If you lived in Vance, Warren, Nash, or Granville Counties in North Carolina and needed emergency hospital care, (if the reader be a white person) you would have several chances to the writer's one of getting that care. If you needed a bed you'd have about a dozen chances to my one of getting a bed. This one chance that the writer has as a Negro is, by the grace of God, provided because the W.G.M.S. supports Jubilee Hospital in Henderson. Jubilee serves people within an area of 50 miles going East from Henderson and 25 miles going west. Just as the Hebrew term for Jubilee means "Horn", so is this institution a "Horn" filled with mercy, tender compassion, pouring out its oils of healing on bodies to soothe those writhing in pain. Jubilee, is laboring under the handicaps of inadequate facilities, lack of some modern equipment and bed space. Won't you strengthen Mrs. Eva Adams, the superintendent, in her splendid endeavor to do much with little, by affording her more substantial financial aid?

Verily, the present challenge of the Negro work is to let ourselves down deeper into his complex needs, which are agitated by discrimination, prejudice, racial hatred, preaching of "white supremacy" and of course the prevailing world unrest.

THE FUTURE CHALLENGE

This brings us to a word about the immediate future. Here we write with caution, lest we be misunderstood. But God grant that our plans and thinking shall definitely make advances for the Negro as they do for all other people of the world. The years have brought changes in the life of this segment of the American population. Gloriously you have played a major role in some of the changes for the betterment of the Americans of color. In the light of changes we must now face hard cold facts, that the Mission wards with whom you dealt in the past have descendants who can no longer be looked upon as distinctly southerners, but now like as you are internationalists, Uncle Sam has made them such by transporting them to the far corners of the earth. Geographical confinements in America are broken and you will meet the Negroes anywhere in the country. Thus, wherever there is one or more, there, also, will be found the challenge to be a mission-

ary to him or them in the fellowship and practices of your Christianity.

The Negro is on the move, migrating, looking for the full participation in the rights of democracy, and Christians must not let him down. We become embittered by the white man's hypocrisy, baffled by the inconsistencies of the Christian Church; heartbroken when we are denied the full opportunity to fight for our country's cause. Yet, my race is a ripe field for Christian labor, for the practice of Christian preachments. That God may be glorified we still look up and sing from the depth of our passionate emotional souls:

"I am so glad that trouble don't last always,
Glory! Glory! Hallelujah!"

We invite you to pray:

"Oh, my Lord, Oh, my good Lord
What shall I do?"

Negro Missions challenge you!

LEST WE FORGET

It is time to plan those boxes for our Negro stations if they are to reach their destinations by Christmas. New and used clothing, books, toys, games, fruit, nuts and candy—are all acceptable. Last year was one of the best in Christmas giving to these fields. Can we do better still? Mailing and shipping addresses of Principals and Pastors are in the back cover of this magazine.

Mrs. H. Ray Shear, Secretary

OUR HOPE OF ETERNAL LIFE

Titus 1:2

We study in His wonderous written word,
This unit formed of women, frail and weak
Alone; but unified to power, concurred
By prayer, by faith, by service; we may speak
As humble servants of the Master . . . kneel
Beneath His cross . . . then rise to bear the load
Of others' burden . . . to fulfill the zeal
Of Christ . . . to learn the alabaster code
Of brotherhood of every race . . . to know
The anguish of each black man's constant grief . . .
To feel compelling lilt of undertow
That seeks to lure our youth to jagged reef;
To sense the bitterness of hunger's toll;
The hopelessness of poverty's defeat;
To give a cup of thirsting lips; enroll
Some frightened name upon our soul's retreat.
If we but seek the spirit's gracious thrust
Of growth to warm our faltering diffidence,
The Master speeds our faith, our wavering trust,
Develops added strength to confidence.
How could we live without this flaming hope,
This yearning trust which lets our dim eyes see
Through resurrection's sacred telescope
The conquered vision of eternity?

Nellie Baldwin Rudser
(Mrs. Ole Rudser)

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

NOVEMBER 1944 BEAVER MOON 1944 GREAT SUNS

PREPARING FOR SERVICE

When "The Rocket" left Grinnell, Iowa, on Monday, September 11th, there was on it one in whom we are very much interested, for Pearl Bear was on her way to the Cook Christian Training School at Pheonix, Arizona.

This is the only school in America for training Indians in Christian work, giving opportunities for actual Christian service among Indian people of Phoenix and vicinity under the careful supervision of the trained faculty. "Cook School seeks to make its students independent, creative, consecrated Christian workers who know how to work, to pray, and to live."

Pearl Bear had been in charge of the Indian children who were living in the Boone Bible School, Boone, Iowa, and helped in many other ways there. They will miss her ministries there, but we feel the Lord has answered our prayers in making it possible for her to attend this fine school at Phoenix.

Pearl, like Abraham of old, is going to a land she knows not of, but she is trusting God and claiming His promises. Won't you join us in prayer that this year's training may open the way for some definite place of service among her own Indian people?

Some who knew that she was going to school have sent Pearl things a school girl would need and the Women's Board has made possible the tuition expense, but it will be necessary to supplement this amount for travel, room, board, books, etc. She is going in faith that God will supply her needs. There may be opportunity for her to do some work and friends may want to invest in this Christian worker's life.

NEWS NOTES

The Missionary Societies of the Garwin Christian Church were studying American Indians in their course. They wanted help and their pastor, Rev. Mrs. H. C. Hurd, wrote to her neighbor, Rev. F. C. Patterson, of the United Presbyterian Indian Mission, requesting that a group from the Mission give them a service at Garwin on a Sabbath evening. Garwin is ten miles north of the Tama Reservation.

The service was arranged for the evening of August 27 and the Garwin church was full with three missionary societies and male visitors. The program consisted of a "History of the Mesquakies" by the missionary, F. C. Patterson; "My Life Story" by Pearl Bear; an evangelistic message on "The Prodigal Son" by Elder Louis J. Mitchell; interspersed with songs by four girls, Georgiana and Etta Davenport, and Joyce and Sandra Mitchell, daughters of the two elders of the Mesquakie Church. The offering was to assist Pearl Bear in her expenses at the Cook Christian Training School, Phoenix, Arizona, and was very generous.

Pearl's home congregation, the Mesquakie United Presbyterian Church, showed their interest in this daughter of the congregation with a special offering on September 3. These two offerings provided Pearl's travel expense to Phoenix.

The third Friday of September is always a red letter day at Tama. Then the Traer W.M.S. journeys to the Indian Mission with well filled baskets for an all day meeting. Members of the Mesquakie W.M.S. are their guests for dinner. Thirty members and ten children of the two so-

cieties were present this year in this joint meeting. In the afternoon program Mrs. Pansy Waseskuk, president of the Mesquakie society, led devotions and sang a solo, "Lead Me to Calvary." Members of the Traer society reviewed the report of the W.G.M.S. Convention.

F. C. Patterson

AN EVERGREEN MONUMENT

At Menominee Agency, Wisconsin, on May 13th, three hundred quietly attentive persons were present at the dedication of the Menominee Memorial Forest and stayed to plant 30,000 Norway pines as a living monument to the Menominee men who in World War I and World War II have given their lives to help preserve peace and honor and decency for this and future generations.

There is perhaps no more fitting tribute to be paid men who grew up in the beauty and peace of the Menominee forest, who knew the pleasure of fishing the woodland streams and hunting in the forest depths, than for their people to gather and with dignified simplicity to plant and dedicate a forest which will endure as a monument to the lives they sacrificed.

"Indians At Work."

INDIAN ARROW

Henry Chee Dodge, eminent American Indian in his 83rd year and in his 65th year of Navajo leadership, reflects, perhaps better than any other, the feeling that the Indians of the Americas, far from being "at the end of the trail", are actually looking forward to a new and better life in which all their unique inherited gifts, supplemented by the best of the white man's way of life, will equip them to meet the complications of the future world.

"Indians At Work."

MILKWEED GOES TO WAR

In "Indians At Work", Miss Edith V. A. Murphey has an article with the above caption. She tells that practically all able-bodied men of Uintah, White River and Uncompahore, Utah, had answered the call to arms leaving behind them eager groups of youngsters anxious to do something for the war effort.

Last summer, like an answer to prayer, came a radio program announcing that there was need for wild milkweed floss to replace kapok as interlining for aviators' jackets, and for filling life preservers. Here was an opportunity, for the big milkweed, Asclepias speciosa, grew in quantity in this area and takes possessions of waste places, ditch banks, and wherever there is a little extra moisture it thrives.

In order that the floss might not fly too much, pods in which the seeds were not too brown and not cracked open were selected. These were spread out on the gymnasium floor, the children worked busily, not singing, whistling or even sneezing, lest the down should float upward to the ceiling.

Each group had a part in the preparation, then the cores were placed in a double wire screen exposed to air and sunlight. It was fascinating to watch the solid cones open to quadruple their normal size. After working a week they had 61 pounds of clean floss, 15 pounds of pods being required to make a pound of floss, for which the children received $18.30 (30c a pound) and turned over to the Red Cross.

Milkweed is a noxious plant. If lambs or other young animals eat the leaves and stems they are poisoned and frequently die, but it has many uses.

The floss is one-sixth the weight of wool and is much warmer; 28 ounces of floss will keep survivors of a torpedoed ship afloat for 140 hours; oil extracted from the seeds is used to lubricate bullets; pods and stems are used for cellulose, and pounds of seeds were sent to Yuma Experiment Station to plant for synthetic rubber plants.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., Pittsburgh 6, Pa.

MISSIONARIES' BIRTHDAYS
DECEMBER

Miss Laura MacLachlan	December 1
Miss Mary Kyle	December 6
Miss Frances E. Brown	December 7
Miss Laurella G. Dickson	December 7
Miss Mary V. Ewing, R.N.	December 11
Miss Ruth C. Beatty, R.N.	December 12
Miss Helen Artman	December 1
Miss Sarah B. Meloy	December 1
Miss Margaret Fehlman	December 1
Miss Mary E. Coie	December 2
Miss Anna B. Criswell	December 2
Miss Willa M. Ramsey	December 2
Miss Sara Jane Lamont	December 2
Miss E. Marjorie McCrory	December 2

EGYPT

Some of our missionaries hoped to get out of the heat of Egypt for their time of rest but it was found impossible to get transportation so almost all of them gathered in the seashore camp at Sidi Bishr. They are thankful for this resting place and are grateful for Miss Mary Herron's gift of the Home there. Miss Herron, a member of the First Church, N. S. Pittsburgh (Old Allegheny), left a legacy for this purpose which has been a blessing for years to many tired people.

The summer meeting of Association was held at Sidi Bishr July 1-6 with good attendance. The usual business was transacted—reports of work were given and assignments were made for delayed missionaries who were returning. The minutes of this meeting have been received. Among their interesting items we note tributes of esteem given to Miss Balleny and Miss Margaret Bell. After many years of devoted service as a valued volunteer worker Miss Balleny has retired to her home in Scotland. The next paragraph reads as follows: "We wish to record our grateful appreciation of Miss Margaret Bell's having continued her efficient work as a school superintendent after her normal time of retirement. With characteristic loyalty she has given this very valuable help at a most critical and difficult time and has thus made an addition to a long period of splendid service."

Miss Bell has given her full strength to the work in The Fayoum. Her school there had for some years been unable to have commencement exercises but this year they had a wonderfully happy time when twenty-four certificates were given and songs and speeches from friends were enjoyed.

Miss Bell writes: "Our greatest anxiety is for recruits for the work which our Lord has established in Egypt. Under the 28th day in our Prayer Cycle is the petition: 'That work may be carried on without loss to health.' I hope there are many who pray for Kingdom work in the Nile Valley who make this a daily prayer and who will do something about it in getting some of the grand young women in our churches at home out here into the thick of the task of 'preaching the gospel to every creature.' My heart is full of praise for the help the prayers of the home folks brought me in the

Graduating Class, 1944, Pressly Memorial Institute, Assiut, Egypt

ast and I beg the continuance of hat *lift* for all who share in the ork of the Master."

Miss Elizabeth Wilson is to take p the work carried so faithfully y Miss Bell, who plans to pack up, nake a few visits and then return o America.

Miss Anna Criswell who has harge of the Pressly Memorial Institute in Assiut, spent part of her acation in Tanta Hospital, later njoying a real rest of several eeks in the Nurses' apartment. he speaks in the highest praise of he Hospital: "It is a fine institution and fills a big place in the community and is a haven of refuge to ick and tired missionaries." She usts that it will not have to be losed because of lack of workers.

Schools in Assiut were closed May 28, when a class of sixteen raduated from P. M. I. together ith a large class from Assiut College and five young women from he Nurses' Training School. The peaker was the popular Governor Alega Bey, who is a real friend of he Mission. His two daughters ave been in the P. M. I. the past ear. About 3,000 people assembled on the campus of the College nd loud speakers made it possible or all to hear. The setting was very ttractive with green and white ennants on the stage, and the good old American flag" flying rom the tower gave a really festive ouch.

They had a good year in the chool but it had some difficulties, uch as meeting the high cost of iving in the boarding department s the price of foods and commodiies had risen in some cases as much s three hundred per cent. However, they were thankful to close he year in a solvent state.

The Government is offering free uition to both boys and girls in the our years of the Primary course so ur school cannot raise fees higher than they have been. They are cutting down the teaching staff somewhat and are trusting that the high position which our school has held in the past will attract people in spite of the fact that fees must be charged. Many patrons have assured our teachers that they are still sending their daughters because of the fine character training given. Even non-Christian patrons are glad to have their daughters in our Mission schools.

There was great rejoicing in the arrival of Miss Dora Mason and Miss Mary Thompson at Assiut and the real prospect of the others who are on the way being back in the near future.

It is a pleasure to report that two recruits are under appointment for service in Egypt—Miss Ethel McMahan, a nurse, and Miss Louise Williamson, a teacher. Travel arrangements are being made and it is hoped that they may soon be on their way to the field.

INDIA

From India we have received the minutes of the meeting of the Executive Committee held in Gujranwala on the nineteenth and twentieth of June. The committee met to consider matters of business and plan for Annual Meeting to be held late in October. Reports from the different committees were heard and discussed and assignments were made for missionaries expected from America.

It was recommended that Miss Louise Scott be located in Sheikhupura. This will be a new station for her as all her life she has been working in Gujranwala, but furloughs of certain members of the Mission made this change necessary. Dr. Hunsberger and Dr. Sharp are to be located in Memorial Hospital. Miss Evva Hartig will again take over responsibility in

Jhelum, thus relieving Miss Elizabeth McConnell who should take furlough in the spring of 1945. Miss Frances Lincoln and Miss Marie Cash, who are still on their long journey, are to be located at Annual Meeting.

Almost all of the missionaries have been on vacation and a large number of them went to Kashmir, where they enjoyed fellowship, rest and preparation for further service. Mrs. J. G. Campbell of this group has sent us two letters that are of great interest. One of these was addressed to Miss Kate Hill, Sahiba Ji, and was written by an Indian friend and admirer of Miss Kate Spencer who served in India for many years. We quote in part:

"We are very sorry that Miss Kate Spencer went to heaven very soon; we were wanting her to come here for her service. She was a very loving missionary lady and a true friend of Indian people. She was very fond to see India as a Christian country. India needs plenty missionaries, men and women, like Miss Kate Spencer full of love. She was very useful for the work of teaching and district work and a true friend and admirer of India. We all workers and Christians of Sargodha City and district feel sorrow to hear about her death and send our deep sympathy to all missionary ladies and gentlemen and her loving home people. We send our message to Miss Spencer's relatives that all Miss Spencer's services are very precious before her Master and she is gettng her reward from her Saviour. Her services are not in vain before God and India remembers the missionaries who leave their loved country to come here and we do not forget their love and service to help us in every way."

Another letter written to the Foreign Secretary also brings a touching message as follows: "I being an old and retired mnister of the United Presbyterian Church of t Punjab, India, write a few wor about Miss Lois M. Buchanan. I a very, very sorry to hear about h death. I have known her since s left her sweet home to serve wi the Lord and reached Gujranwal She spent one year to learn the la guage and after that was appointe by the Mission here for distri work. I was the pastor of the Gu ranwala congregation. She was very useful and faithful lady in h work to help the Christians and preach the gospel of the Lord Jes Christ everywhere to non-Chri tians. Her face was very happy ways. After some years she w appointed to school work in Si kot, Sangla and Pathankot. As pri cipal of the school she was a ve good manager, loved by the st and like mother with the girls. S tried always to help the girls, save them from bad habits and pr pare them for the service of t Lord. Her treatment of me was ways like brother and with my wi she was very happy, like her siste We are very sorry to hear abo her death and we send our dee sympathy to the Board who sent useful a missionary lady and to t United Presbyterian Mission wh lost their lovely, sweet co-worke and we send our hearty sympath to the dear ones of Miss Buchana We say that Miss Buchanan has n died but she lives with her Lo and Master and is receiving the r ward of her labors. Her works li behind her in the hearts of t women of the Punjab, India."

THE SUDAN

Miss Marian Farquhar, who h been appointed to the South Sudan now in the Kennedy School of Mi sions, Hartford, Conn., prepari herself for service among the peop of The Sudan.

At this writing we have no fu ther word of our travelers to Egy

and The Sudan but judge from messages sent on the way that they would arrive at their stations before many days. As for letters from our different stations in The Sudan, we have heard only from Miss Marguerite McClellan. In writing of her plans she says: "The Girls' Boarding School in Khartum North has started off well with a very large enrollment of little ones and a number of older girls. I have gradually been turning over more of my routine duties to our faithful teachers so I feel quite satisfied about leaving for furlough, even though I realize it will mean a heavy burden for Miss Turk." Miss McClellan is to come home on regular furlough but as her mother is quite ill she will arrange to make the trip by plane if possible. She hopes to return to her work in Khartum North by September, 1945, when Miss Turk should begin her furlough. There has been a shortage of teachers but Mrs. Ellen Smith Theobald has agreed to help again this year.

When Mrs. Theobald returned from her vacation in Kenya a few weeks ago she was very happy to have two hours with her sister, Dr. Mary Smith, who was on her way to Nasir. She hoped that before long she could have a visit with her parents, Dr. and Mrs. Paul Smth, who could bring her additional news from America.

Writing on October 3 Dr. Caldwell reported receiving a cable sent from Alexandria about September 29. It read as follows: "Bailey, Seiver, McCrory arrived." As this party leaving our shores on June 14 included Dr. and Mrs. Paul Smith and the Misses Elsie Grove and Verna Pillow we know that they too have been welcomed at their respective stations in The Sudan.

If Dr. Caldwell's present arrangements can be carried out eight other ladies will be on the high seas some two weeks before this article is read —Miss Esther Wilson and three short termers for Egypt—the Misses Alice Anderson, Jean Ogilvie and Mary Lybrook; and for India: the Misses Louise Scott, Vivian Trimble, Georga Wengert and Margaret Fehlman. It is hoped that more direct routes will be open to women soon.

ETHIOPIA

In a recent letter Mr. Fred Russell writes in cheerful tone of the prospects for the work and of his pleasure in knowing that Dr. Donald Davies (now on his way) is to be with them to help in opening up the Junior College that will be housed in our buildings in Addis Ababa.

Our other missionaries seem to be well and busy. Mrs. Walker's school is doing good work; there are now some boarders and it seems to be completely reorganized. We are glad to hear that Mrs. Walker has a fine teacher with her who is able to take part of the responsibility.

Mrs. Pollock sent a report of the work she has done. She said: "The clinic is going on slowly but I am quite pleased not to have too many patients at present because the two helpers I have are not too clever. One of them is only a cleaner and when I try to teach him some clinic work he is inclined to prefer that and let the cleaning slip. I could have the place overflowing if I made it a free clinic entirely. Even now two-thirds of the patients are free because they are so diseased and seem to be so poor that I haven't the heart to turn them away. It would break your heart to see some of them."

We need to be much in prayer for these faithful workers who are carrying the message in lonely places.

WAR TIME TRAVEL ABOARD A NAVY TRANSPORT

By Miss Laura R. MacLachlan, on Furlough Atkinson, Nebraska

War restrictions have not permitted the printing of any news pertaining to ships until it is quite old. We were not allowed to speak of our trip for a month after we had docked. Sometime later than that I wrote a descriptive letter to the folks "back home" in India, being careful to observe the regulations given to us at the end of the gang plank. Even so the letter was returned with the censor's note, "shipping was mentioned".

DANGERS

Let us give thanks for God's preserving care and unslumbering watchfulness over all our "goings out and comings in". We were on the high seas for six weeks and one day. The seas were not safe from the horrors of war but we were in the care of the Master.

DOWN COUNTRY IN INDIA AND IN BOMBAY

We were a happy party those days sharing our bountiful lunch baskets, and looking forward to this wonderful furlough time. Arrival in Bombay found us distributed at the only available shelters left, for there were thousands of others awaiting passages. We three ladies shared a dormitory room at the Scotch Mission with Canadian missionaries. Again we were fortunate to have the company of Christian people and the comforts of cleanliness.

When we were summoned to Bombay we were not told when we would embark. This word arrived about a week after our arrival there. We spent the entire time making preparations to sail. The red tape of obtaining passports, permission for baggage and the endless papers takes time, at least in India. The one high spot of that busy week was the privilege of attending the fine services Good Friday at the St. Thom Cathedral. It is one of India's m ancient Christian edifices, if not t most ancient for it was built the in memory of Saint Thomas's vi to India after Christ's ascension. W attended Easter Services in t Scotch Presbyterian church.

EMBARKING

Finally the morning came and embarked on our ship. We were fo tunate that all our missionaries, nu bering about twenty were permitt to be on the same ship. In all the were 159 missionaries out of the t hundred civilian passengers. O ship was described to us as being t biggest, the best, the finest and t fastest of the U.S.A. Naval Tran ports.

My baggage and I were pushed an pulled into my cabin, which to m already seemed full. There wer seven berths in this cabin originall built for two. Already there wer eight single lady missionaries pre ent, each holding the card assignin her to this particular cabin. W knew there was some mistake fo another bed could not go in so w called for the deck officer. To hi it was no dilemma for he called fo and actually placed another cot o the floor and thereafter the doo would not close into the hall. Thre sets of double deckers made mor space on the floor but less in the air We had difficulty storing sixtee large pieces and numerous smal pieces of baggage under the five berths. The ten by twelve foot cabi floor space was further complicate by two bedside tables, a dressing table, three chairs, three clothe closets, a chest of drawers and a lav atory. We had a bathroom with shower in connection with our cabin It took careful housekeeping to hav any walking space. We fell in lin with navy inspection each morning at ten. The inmates of "A 55" took Sabbath days, port days, birthdays,

rossing equator days, international ate line day and docking day as holdays from cleaning.

SAILING

Fresh water was a luxury because t is no little task to carry enough or the needs of some 7,000 people. t was available for only two hours nd a half daily. Unfortunately the morning water time conflicted with he breakfast hour and the evening our with the dinner hour. Needless o say we made navy speed for both ersonal and laundry water needs. It was a real hardship for the Australian war mothers and their babies. Many transports do not furnish fresh water so we were very thankful to have it, even though it was rationed.

About 9:00 A. M. every day the muster call came. Everyone, passengers, civilians and military; troops, allied and prisoners; ship's crew, officers, and hospital staff were present at muster. We gathered at our assigned boat stations, i.e., below our life boats, and stood in lines four deep awaiting the day's orders. We were informed on the first day that everyone had to obey all orders to the letter. It was only the second morning when the first misdemeanor was made a public affair. A woman had disobeyed the order "that all female passengers be in their cabins at 10:00 each night." In no uncertain terms it was made clear that if there was a second offense all women would be in their cabins at 8. The rule was made for our protection for on a previous voyage there had been an unfortunate happening.

Drill took place every afternoon at nap time. Since this was a fire drill we had to wear our uncomfortable and hot life jackets, buttoned to the neck. We had to march from our cabins in orderly manner to our boat stations, prepared to abandon ship. There we stood in absolute silence while the ship's crew practiced fire fighting in various parts of the ships. When the practice was over we were "released from drill".

At all times we were required to carry life jackets or to wear them. If someone lost or forgot his jacket he had to go to the ship's men and go through the embarrassing procedure of confessing his carelessness and securing his jacket from where it had been locked up by an officer. During drills we were to carry an emergency bag, and necessary clothing for exposure on life boats.

Our Captain believed in keeping up the morale of his huge family by feeding everyone three times daily, though this is unusual on a transport. Food was being cooked and served nearly all the time, day and night. Those of us who had been eating foreign food for five years or longer found this American food par-excellence. "Tom turkey" was on every Sabbath night's dinner menu. Personally turkey will not appeal to me for the holidays.

Sea-sickness is not the style nowa-days so the hungry fish are staying that way. Those ordinarily addicted to sea-sickness could obtain the secret remedy from the dispensary just before meals. It was swallowed in the presence of a ship's orderly or doctor for it was to be kept secret. Since there was no charge even the Scotch resorted to this comfort.

Although white capped waves were common sights we had only one rough sea. It was Sabbath noon when the first lunch was just served. For some inexplicable reason we had tomato soup that noon. Soup, huge pitchers of boiling hot coffee, water, dishes, chairs, tables and people went every where at once. No one was seriously injured but those sitting at the ends of these huge tables were firmly and uncomfortably squeezed between them and the walls. As we left, having eaten in every sort of position, we could not help but feel a bit sorry for the dining room officer who was literally tearing his hair over the remaining mess.

Two exciting occasions were those of ports. We first docked at Melbourne where we exchanged prisoners for allied troops and war brides. The second port was quite a surprise for we had expected to land in San Francisco but we docked at Panama. It was fun going through the locks. Our ship was so large that it could scarcely go through. We took on fresh food including Swift's fresh meat products which were a treat. Naturally we were disappointed that we were not allowed ashore at all. When we found that the military officers were in the same predicament then it was more easy for us to be content.

IN GOD'S HANDS

While we were still standing in Bombay harbor and the day before we set sail two allied Cruisers came in. Both of them had been torpedoed between Karachi and Bombay harbors that day. The evening of that same day found a fellow passenger woman and myself standing together watching the sunset. She said, "Now our lives are in the hands of the Captain and crew of this ship." I could not help but answer, "Friend, our lives are in far greater Hands than theirs, God is with us." Her face showed wonderment.

After a few hours of sailing the great Bombay explosion took place injuring fifteen ships in the harbor from which we had so recently set sail. We did not learn of our narrow escape until weeks later. When we had been out at sea over a week the Japanese broadcast the news that our ship, giving name, date and location had been sunk. It was all true that we had been there on that date but we were still sailing.

We saw submarines in the harbors and of course all manner of war ships. In dangerous waters we were well escorted by the side, above a below. Mine sweepers were thrill to watch as they cleaned our pa into the harbors. Our ship, unl many was heavily armed. Her g were always manned. She could did outdistance submarines by speed. We made a zig-zag path we changed course very often in der to make it impossible for a sub set her aim for torpeding us.

One time we turned nearly exac around. For some reason our cou had been changed. We did much zagging and seemingly stalled time a good deal. Our ship dom if ever sailed at top speed. Th of us who enjoyed the stars we thrilled at watching the north s fall beyond the horizen and Southern Cross come up in the op site direction to be our guide many days. Black out helped star gazers. There were no lig on the decks and our portholes we closed at sunset making it hot a stuffy in our cabins. We had ven lators but they are quite insufficie with eight in a cabin.

Although regular entertainme was not to be had there were ma ways for us to enjoy ourselves. The were daily appointed hours for o door sports of various kinds; co petitive basket-ball tournament b tween the ship's men and army me shuffle board tournaments; movie library privileges; community a hymn sings in the evenings; and t services on the Sabbath days. W were thankful that the missionari had charge of all but one of t church services and satisfied t hearts of those who were hungeri for true Gospel messages. The troo could and did listen to these me sages, and in one case started a p tition asking for Gospel preachin for not all Chaplains satisfy t soul's needs. What a blessed priv lege to join in praise and worship the Ruler of wind and wave.

Junior Department

MRS. PAUL M. HAAS, 4041 Hudson Dr., Youngstown 7, Ohio

JUNIOR FOREIGN TEXT BOOKS

The foreign text book, *Beyond the Blue Pacific,* by Alice Geer Kelsey (60c, Guide 25c) is timely both as to theme and presentation. This excellent book contains ten stories about young Christian friends in the South Pacific. It stresses in many cases the complicated situations in the mission fields precipitated by war. These tales present none of war's sordid philosophy but rather the providential care of a Heavenly Father working through his children's hands and feet and heads and hearts.

Leaders will find time spent in careful preparations to be time well spent. The first chapter "With Feet Opposite," affords background material for the entire study. The geography, customs, psychology and history of the Pacific peoples are outlined. The last chapter "Folk Tales, Games and Stories" augment chapter I with tangible examples of the universal loves and delights which characterize children the world over. Although Juniors enjoy the unusual, the similarities should be stressed in seeking to implant the love and care of Jesus in the hearts of boys and girls.

Chapter III, "Orphans for a While" can fulfill many Christian purposes in directing the Juniors' thoughts to kindliness and understanding. Peter and Greta Van Horn of the Dutch Missionary Hospital in New Guinea found life disrupted by the cessation of mail and money from the Christian churches of Holland, Belgium, Denmark and Norway. These foreign stations were "orphaned" indeed until "adopted" by the International Missionary Council in America.

All of the other stories emphasize the influence of the native Christians upon their non-Christian friends. For further Junior material, the leader can utilize the high school age text, *Tales From Southeast Asia,* with real profit.

A Bell For Baby Brother by Jessie Eleanor Moore (60c, Guide 25c) offers five series of stories for younger Juniors, and, with adaptations, for Little Light Bearers. Children from all over the world find ways to help at home, at school, at church, and even through missions, around the world.

For Christmas Junior meetings two lovely little stories can be presented—"Come to Christmas" and "Gifts for Jesus' Birthday." As the stories from *A Bell For Baby Brother* come from the different continents the opportunity will arise to teach the small children the names of our own mission fields and stories from them. There is lasting value in mission texts and study when they find application in personal emotion and action.

THANK OFFERING

During this Thanksgiving month it is particularly suitable for Junior leaders to introduce or retell Mrs. Fleming's charming girlhood autobiography, "A Junior Life Member Badge." This Junior tale of missionary life membership appeals to the youngest and oldest Junior when told by a good story teller with dramatic instinct. With it should be displayed the Junior Life Membership badge. The leaflets and badges (5c) are obtainable from our Thank Offering Department. They are splendid for presentation to each new life member either in the local Junior Thank Offering service or at the Presbyterial Rally. The story of the little pink badge will suggest to the new Life Member the place in the Bible

(Continued on Page 154)

Temperance and Reform Department

By MRS. CHARLES BRADLEY WARREN, Secretary, 233 Ridge Ave., Pittsburgh 2, Pa.

THE GODS OF OUR ENEMIES

Amaziah was one of the kings of Judah who, as some one says, "achieved immortality by doing the wrong thing." He started out well. For a time he handled the affairs of state judiciously. When he was drawn into a war with the Edomites, he went in the name of Jehovah of hosts. And he gained a great triumph. But this victory apparently was the thing that turned his head. In II Chronicles 25:14 we are surprised to read that "it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them." That was the fatal blunder that started Amaziah on the road to his doom. His reign opened auspiciously, but it ended disastrously—and all because he brought home the gods of his enemies, and worshipped them.

Now history reveals that again and again men and nations have made that same tragic mistake. How often they have taken the field of battle in the name of their God, for the good of humanity, in defense of high and noble principles, and gained the victory, and then thrown over their own God and taken up with the gods of their enemies! As one student of history points out, the Hebrews conquered the land of Canaan, but the gods of the Canaanites almost ruined them. Rome overthrew Greece on the field of battle, but Greece conquered Rome in the realms of thought and art and architecture. At the beginning of the nineteenth century Russia, Prussia, Austria and England combined their strength to defeat Napoleon at Waterloo, but from that day down to the present time Europe has been dominated by Napoleonic ideas. "By some curious twist of fortune the victors in the field so often bring back the gods of their enemies."

This undoubtedly is the graves danger that confronts our nation an the United Nations today, as we ap proach the time of ultimate victor over Germany and Japan. We hav been shocked by the arrogance of our foes. They have gotten the idea that they are the super race, that it is their right to rule all others.

We have condemned the Nazis for regimenting the German people, for putting the state first, and submerging the individual. Today, because of the inexorable demands of the war emergency, we have found it necessary to apply much of this same program of regimentation to our national life. To win the war we are willing to make any sacrifice. But after the war, what then?

In Germany and Japan hatred has been having a field day—hatred of the Jews, hatred of other nations and other races. But what about ourselves? Rex Stout is not the only one who has told us that "we shall hate or we shall fail." Unless we are on our guard we shall find ourselves filled with this same dangerous, poisonous spirit which has ruined our enemies. As Friedrich A. Hayek, in his recently published book, "The Road to Serfdom," declares: "It is necessary now to state the unpalatable truth that it is Germany whose fate we are in some danger of repeating."

God save America from repeating in our time the tragic blunder of Amaziah—of going into this terrible struggle against Germany and Japan in the name of freedom and decency and humanity, and then, after winning the costly victory, bringing back the gods of our enemies, and worshiping them!

William T. Lytle, Pittsburgh, Pa.

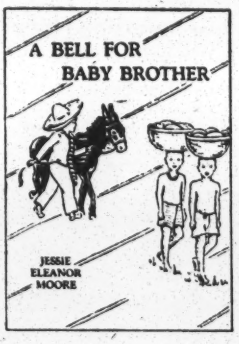
Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Pittsburgh 22, Pa.

A Word About Books

WEST OF THE DATE LINE—Demand for this book, of large format and attractively illustrated, has been away beyond that of any other single study book in our experience. It has been difficult to match supply with demand. Publishers have had the same difficulty. We are promised a fresh supply for November 1st.

Now that Primary Juniors of 1st, 2nd, and 3rd school grades have finished their "Indian Picture Story Book" they will begin to learn about child-helpers around the world.

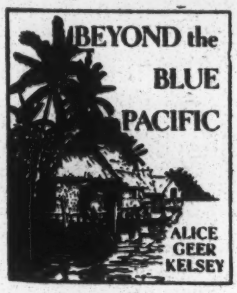


Children everywhere like to help grown-ups with their work. The other day a little boy not yet a 1st-grader was helping his father gather up leaves from the lawn—really helping. It made him feel like a man; like the boy in the book who found he could help just like a man and earned the name, "Workman Who Scares Away the Birds".

But that is getting ahead of my story. "The book" is A BELL FOR BABY BROTHER which has fourteen stories about children helping at home, at school, in the community, at church, and around the world. Nancy and Bruce liked the stories and the Juniors will too. They will find it hard to wait for the next junior meeting and its new story.

Junior leaders will like the "How to Sound the Names" at the back of the book. Cloth $1.00; paper 60c.

Our older Juniors are studying geography so will like the map on the inside of the cover of this book and the things it tells about those islands BEYOND THE BLUE PACIFIC. Geography teachers, too, will think this a very good book for their pupils to read whether they are Junior Missionary Society members or not. (Perhaps they will want to be just that when they see what nice books we use there.)



Besides learning many things about the people "with feet opposite" from the ten stories based on facts, they will learn that a Christian is a Christian whether his skin is brown, yellow, black, or white; "for out of the heart are the issues of life."

There is also a chapter of Folk Tales, Games and Stories, and a pronouncing vocabulary of the hard words of the book. Cloth $1.00; paper 60c.

SPEAKING OF INDIANS—Scripture says, "He hath made of one every nation of men to dwell on all the face of the earth." Science says, "All human beings in the world are biologically one family." Each statement supports the other. Neither can be disproved. Therefore we must accept this as a fact and definitely dismiss all notions of inherent racial superiority. Circumstances of birth, location, isolation, government paternalism may stunt or retard development, yet latent ability to progress be there. This book will convince one.

Ella Deloria, the author, is a Yankton of the Dakotas. Her father, a prince of the Yanktons, went as a missionary to the Tetons

of the Dakotas; and so, because she was reared among them, the author "presents a Teton picture primarily." A picture which gives us an insight of the mind of this people—their thinking, their reasoning, their kinship system by reason of which they are often misjudged, their struggles against odds; all of which she "wistfully hopes" will move us.

Wrongs have been done: freedom has been clipped, rights denied, education neglected, initiative destroyed; in time of war a citizen, in peace a ward. You will think of these things as you read. Notwithstanding these handicaps, aspiration is there and marked ability has been proven. In a democracy wrongs can be righted. The Church can help. Thus it becomes for us doubly a personal matter.

This book is on our Reading List. It has been long coming off the press and you may have read your "four books" but for your own interest we hope you will read this also. We have a full supply. Cloth $1.00; paper 60c.

Prayer Cycle—Orders now being received for Prayer Cycles will be placed on file for the 1945 issue which will be ready at the usual time, the latter part of December. Printing costs vary but our price remains the same. 10c single copy, $1.00 per doz. $7.50 per 100.

Christian World Facts for 1944-1945. We have just received a supply of this pamphlet which is published annually. It contains exactly what the title implies. 25c.

WORLD DAY OF PRAYER—February 16, 1945.

Theme—THE CHURCH UNIVERSAL. Mimeographed copies of the program have been mailed to our Foreign Mission stations for translation and adaptation. We will carry a full line of supplies as usual, lists and prices to be announced when we receive them.

JUNIOR DEPARTMENT

(Continued from Page 148)

where the badge aptly may be placed, and the importance in the heart of the Great Commission. This token of spiritual sentiment is of untold value in "The impressionable heart of the child". For each new Life Member I would suggest a copy of "A Junior Life Member Badge" which would enfold the actual badge.

No more little pink Thank Offering boxes are available, so here might be considered a project for handwork for the Juniors. Either

1. Use an old T. O. box as a flat model. The Juniors cut, fold and paste their own boxes.

2. Use old coffee bottles. Glue Thanksgiving verses about them and firmly adjust slotted top. An appropriate verse for the top would be "Yield not to temptation", as the assortment of change visible may tempt the fingers of the young.

3. Use cereal boxes. Cover with pink paper, slot top and adorn with Bible picture and verse.

Every missionary meeting should include mention of Thank Offering and the "Thank You" to God. Of all the services this one makes most direct appeal to the child.

Among Societies

AN APPRECIATION

Mrs. Alfred J. Heasty of Wheeling Presbytery retired from a year of active service as President. Her many years of Mission work in the foreign field made her a most interested Executive. She has joined her husband, Rev. Alfred J. Heasty in returning to their former field of Missionary work in the Sudan.

For the past four years they have resided at Fairpoint, Ohio, where Rev. Heasty has been pastor of the Fairpoint and Uniontown Churches.

The Program Committee who served as Mrs. Heasty's assistants this past year gave a luncheon in her honor before her departure. Mrs. G. K. Stewart of St. Clairsville, succeeds Mrs. Heasty as President.

UNION CHURCH

In connection with the Sesqui-Centennial of the United Presbyterian Union Church near Pittsburgh, Pennsylvania, the Women's Missionary Society comes in for recognition. This society was organized in 1880, making it three years older than the Women's General Missionary Society. One charter member, Mrs. James Riddle, is still living and a regular attendant at church services. Mrs. B. N. McCormick served as treasurer for almost 25 years and Mrs. James Aiken, the present treasurer will have served 40 years in 1945. During the week of celebration these women who have labored in the Lord will come in for special mention on Historical Night.

CALCUTTA UNITED PRESBYTERIAN CHURCH, EAST LIVERPOOL, OHIO

The Pastor of this church reports that a new Young Women's Missionary Society has been organized in the congregation, with a membership of 18. For both societies the increase of subscriptions to the Magazine went from 24 to 32. Right here the Editor began to figure. Assuming that there is always a Women's Society wherever there is a Young Women's Society, and taking the number of Women's Societies, a similar increase of 8 in 846 churches would add 6,768 subscriptions. That would would make a subscription list of more than 20,000! Shall we not try to match this East Liverpool church?

CEDARVILLE, OHIO

The Cedarville church celebrated its One Hundredth Anniversary October 6-9, with banquet, addresses and a pageant, in which fifty or more men, women and children portrayed the history of the church from the time of the lining out and the tuning fork to the present fine choir with pipe organ accompaniment.

This congregation has sent forth a large group of men who went into the ministry, several missionaries, including Miss Ella O. Kyle, and some short term missionaries.

The Women's Missionary Society was the oldest of organizations within the church. Its contributions to the missionary cause were worthy of mention in the "Century Book".

Tributes

Mrs. Lydia Day Krohn

The Ladies' Aid and Missionary Society of the First United Presbyterian Church of Connellsville, Pa., wishes to pay loving tribute and respect to the beautiful Christian character of our beloved friend and co-worker, Mrs. Lydia Day Krohn, who was called to her reward June 13, 1944. She was constant in prayer, strong in faith and radiant in spirit. She left a lasting impression of genuine kindliness and inner peace that comes from knowing the Master.

We thank God for having fellowship with her in the work of the Church.

To her loved ones we extend our sincere sympathy and commend them to the Saviour, who doeth all things well.

We shall miss the glad sweet smiles we cherished, and the touch of those dear hands, but she waits to welcome and to greet us in a lovelier brighter land.

Mrs. J. F. Kerr,
Mrs. W B. Carson.

Mrs. Margaret R. Bryce

The Sarah Dales Lansing Missionary Society of the United Presbyterian Church of Elizabeth, Pa., wishes to pay tribute to the memory of Mrs. Margaret R. Bryce who passed away June 30, 1944. Mrs Bryce was our faithful and efficient Treasurer for a period of thirty years, and was greatly missed when laid aside by long-continued illness. We note especially her liberality to, and interest in, the cause of missions, both at home and abroad. The influence of her daily Christian life will ever remain an inspiration to our membership.

We extend our sincere sympathy to her bereaved son and his family.

The Sara Dales Dansing
Missionary Society.

Mrs. Anna S. Kee
Mrs. Margaret Phillip Kinnel

The Women's Missionary Society of the Ardara United Presbyterian Church desires to pay a tribute of respect to two faithful members who were recently called to their reward.

Mrs. Anna S. Kee who was a charter member of the society and who had passed her fourscore years was called home on May 15th. She was a loving wife, a faithful mother and always constant in attendance at church as long as health permitted.

Mrs. Margaret Kinnel departed this life after a short illness on May 26th, 1944. She was a loyal faithful member of the Church, Sabbath School and Missionary Society, a ways in her place when able. She was loving friend and mother and will be wis by a large circle of friends.

We will miss their presence but we kn they have been called to a higher servic

"One by one the ties are broken,
One by one they are linked above.
Some day there will be a sweet reunion
Once again with those we love."

To the bereaved relatives and friends w extend our heartfelt sympathy.

Committee:
Mrs. Samuel Sarver,
Mrs. Harriet Cassey,
Mrs. F. G. Wright.

Mrs. Millie Howe Bromley
Mrs. Isabelle Russell Brown

The Women's Missionary Society of t United Presbyterian church of Hickor Pennsylvania, extends this tribute honorin the memory of Mrs. Charles Bromley, e ficient choir leader for a number of year and Mrs. Isabelle Brown who had pass her 91st milestone November 6, 1943, an was laid to rest February 22, 1944.

The forthright manner, alert judgme and enthusiasm were admirable qualities i each. These two mothers exemplified man of the qualities of the Virtuous Women de scribed in Proverbs 31:10-31.

"If there is aught, surpassing in huma deed or thought, it is a mother's love."

In the following lines Bret Harte ha given a beautiful picture of the death of a Christian:

"Lo, in the distance the clouds break away
The gate's glowing portals I see;
And I hear from the outgoing ship in th bay
The song of the sailors in glee.
So I think of the luminous footprints tha bore
The comfort o'er dark Galilee
And wait for the signal to go to the shor To the ship that is waiting for me."

Martha L. McBurney,
Mrs. Nettie Cowden

Mrs. Kate Garlow

The Women's Missionary Society o Unity, Pennsylvania, pays loving tribute to the memory of Mrs. Kate Garlow, who wa called to her heavenly home April 1, 194

She was a devoted mother and a kin and sympathetic neighbor and friend, he

ne Christian character endeared her to all ho knew her. The memory and blessing her life continue to live

To her loved ones we extend our heart-lt sympathy and commend them to the aviour, whom she loved, who doeth all ings well.

"Yes we miss her, but her spirit
Now doth dwell among the blest.
And we would not wish to call her
From her calm and heavenly rest."

Mrs. Frank Vetter,
Mrs. Frank Dean.

Mrs. J. E. McConnell

The Women's Missionary Society of the eClaire Prairie Church wishes to pay trib-te to the memory of Mrs. J. E. McCon-ell who passed away May 22, 1944. She as a faithful and consecrated worker in ur church and taught a S. S. class for ears. In our missionary society she was ver loyal and interested in mission work. he was a life member of the W.G.M.S. er beautiful life of prayer and sweet hristian character are an inspiration to hose who were associated with her in the ork of the Kingdom.

To her husband we extend loving sym-athy and commend him to the Saviour hom she loved and trusted.

Mrs. W. E. Paul.
Mrs. W. B. Jamison.

Mrs. W. R. Gray

The Women's Association of the United resbyterian Church of Oakland, Califor-ia, in loving memory, pays tribute to their ood friend and faithful member, Mrs. W. . Gray, who has been called to her heaven-y home.

Julia Monzingo was born and reared at oin, Iowa, where she married W. R. Gray, .D., who served for a period of forty ears in the ministry of the United Pres-yterian Church.

Our sympathy is extended to the rela-ives and immediate family. The three hildren, Ralph M. Gray, Mrs. Earl Jam-on and Elizabeth B. Gray all reside in akland, California. Mrs. Jamison and er husband served a number of years in ur Egyptian mission field.

Mrs. Gray will be greatly missed by her any friends; her active Christian service as been an inspiration to all who knew er.

Committee

Mrs. Catherine Caughey

The Women's Missionary Society of the Grande Avenue United Presbyterian Church of Cedar Rapids, Iowa, met with a great loss in the death of Mrs. Catherine Caughey, who was called from our midst.

Mrs. Caughey was a regular attendant at the Missionary Society, church meetings and the prayer meeting. Her quiet, cheerful faithfulness has been an inspiration to all who knew her. Although greatly missed both in church and home, her loved ones and friends are comforted in the thought that she is "at home with the Lord."

To her family and friends we extend our deepest sympathy and commend them to Him, "who doeth all things well."

Mrs. H. K. Galloway
Mrs. H. H. Bronell
Mrs. Lester De Yarman

Mrs. Ruth Rauchle

The Women's Missionary Society of the Mayfair United Presbyterian Church, of Philadelphia, Pennsylvania, desires to pay a loving tribute to the memory of one of our charter members, who has been called to her heavenly home.

Hers was a fine Christian character. We shall miss her presence and her friendly smile. A sense of her sweet humility, and her gentle kindliness will linger in loving remembrance.

We extend our sincere sympathy to her immediate family and to all the relatives.

"Servant of the Lord Well done!
Rest from the loved employ;
The battle fought, the victory won
Enter thy Master's joy".

Committee

Miss Mary Jane Buxton

The Aulora McIntyre Missionary Society of the United Presbyterian Church of Lenox, Iowa, wishes to pay tribute to the memory of Miss Mary Jane Buxton, who was called to her heavenly home having passed her 94th birthday.

Miss Buxton was a member of the Missionary Society for forty years, having served as treasurer for sixteen years of that time. Due to failing health Miss Buxton was denied the joy of active service for many years but she retained a keen interest in all congregational activities. Her true Christian character will long be remembered by all who knew her.

Committee

Mrs. Minnie Gallaugher

The Women's Missionary Society of Cedar Creek, Illinois Church, wishes to pay loving tribute to the memory of Mrs. Minnie Gallaugher who was called to her eternal home. Her faithfulness to her home

and church with all their interests and her true Christian character will be remembered and cherished by all who knew her.

To her loved ones we extend loving sympathy.

Committee

Mrs. Fanny McCreery

The Women's Missionary Society of Cedar Creek, Illinois church, wishes to pay a tribute of love and respect to the memory of Mrs. Fanny McCrery, who was called from our midst. She was a devoted Christian and loved God's Word and relied on His promises. We miss her presence in our church and community.

We express to her family our sincere sympathy.

Committee

Mrs. Mary T. Shaw

Mrs. Mary T. Shaw came into the membership of the Margaret Gordon Missionary Society of the Brooklyn United Presbyterian Church, Cleveland, Ohio, and at once became a real help in the work.

Through her kindly cheerfulness as well as her unselfish interest, and earnest dependability and faithfulness, she endeared herself to all of us.

When God in His infinite wisdom saw fit to take her from this life to be with himself we suffered a great loss.

To her husband, her sons, and their wives and to the grandchildren we expre:s our sympathy and hereby state something of our appreciation of her character. We miss her and think of her with affection and respect. We also rejoice with the family in the certain knowledge that she has "departed to be with Christ" which to her, is far better.

Committee

Mrs. Ernest Miller

Mrs. Ernest Miller an active woman in our church at the time of her death was taken from us while in the midst of her church and family duties. She was a strong worker in our Missionary Society, having been the treasurer during recent years. She taught a S. S. class and was Assistant Superintendent of the Primary Department.

To her husband and family we extend our sincere sympathy.

Mrs. Jacob Adolph
Mrs. F. Teller

Miss Clara L. Taylor

The members of the Women's Evening Missionary Society of the Mt. Lebanon U. P. Church desire to bear testimony to the memory of Miss Clara L. Taylor, a gentle, humble, sincere child of God.

When the door was closed for furt service in our mission in Egypt, Miss T lor returned to opportunities for abund service in our own land. Her last y were spent in the U. P. Orphans' H where her good life was reflected in children of the nursery who echoed songs and scripture which they had lear from her lips.

We rejoice that when her summons c on September 5, 1944, Miss Taylor depar to be with Him where His servants c tinually serve Him.

Mrs. Clyde S. Dyer
Miss Margaret H. Mille
Miss Adella B. Schreine

Mrs. Annie Nipple

The Women's Missionary Society of United Presbyterian Church of Lewisto Pennsylvania, desires to pay a tribute love and respect to the beautiful Chr tian character and fruitful service of beloved friend and co-worker Mrs. An Nipple, who was called to her eternal ho

"They never quite leave us
Our friends who have passed
Through the shadows of death
To the sunlight above;
A thousand sweet memories
Are holding them fast
To the places they blest
With their presence and love."

Mrs. Larry Teaster, Secreta

Mrs. Ella Jordan

The Woman's Missionary Society and Bamba Circle of the First United Pres terian Church of Seattle, Washington, wi es to pay loving tribute to the memory Mrs. Ella J. Jordan. She was a Go woman who spent over 50 years of her in the work of our church. She found the Bamba Circle, a missionary group our young women in 1915. She was a ter of the Rev. S. Dell Johnstone, the fi pastor of our church. To her son and family we extend our sincere sympathy.

Mrs. Samuel Isome
Mrs. John S. Plough
Miss Lillie E. Strase
Mrs. John L. Taylor

Mrs. Carrie Hutchman

When 86 years of the earthly life a lived to the full as in the presence of t Master, we know that entrance into t eternal abode is a rich reward. Mrs. C rie Hutchman, a faithful member of t Hampton United Presbyterian Wome Missionary Society, so lived.

Her departure is a loss to us, but h beautiful life remains as an inspirati to us as we labor on in the work of t Kingdom.

Mrs. E. G. Holborow
Mrs. W. T. Donaldson

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Margaret Ballantyne, 1941 — Sheikhupura
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss Lois Boyd, 1918 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpind
Miss Marjorie Faught, R.N., 1933 — Taxila
Miss Betsy Fleming, 1913 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1933 — Sheikhupura
Miss Janette Howland, 1921 — Campbellpur
Miss Mary Kyle, 1904 — Pasrur
Miss Glendine Lundquist, R.N., 1932 — Sialkot
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Evelyn M. McKelvey, R.N., 1933 — Sialkot City
Miss Margaret Murdoch, 1924 — Sargodha
Miss Ruth M. Nichol, 1933 — Pasrur
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Helen V. Weeds, 1928 — Zafarwal

NOW IN THIS COUNTRY (from INDIA)

Miss Helen Artman, 1920 — R. D. 2, Pulaski, Pa.
Miss Hazel Bennett, 1908 — 268 Park St., Socorro, New Mexico
Miss R. Jean Black, 1921 — Petrolia, Pa.
Miss Frances E. Brown, 1927, 1937 — 810 Glenview St., Philadelphia 11, Pa.
Miss Margaret J. Fehlman, 1913, — 616 Arlington Place, Chicago, Ill.
Miss Reba C. Hunsberger, M.D. — 5914 N. Pulaski, Philadelphia, Pa.
Miss Sarah Jane Lamont, 1928 — 440 W. Cayuga St., Philadelphia, Pa.
Miss Mary Frances Lincoln, R.N., 1920 — 1502 Penna. Ave, Wichita, Kans.
Miss Laura R. MacLachlan, 1933 — R. R. 1, Atkinson, Nebraska
Miss Louise Scott, 1916 — 102 New Castle St., New Wilmington, Pa.
Miss E. Marjorie McCrory, 1936 — McCrory Farms, R. D. 1, Homer City, Pa.
Miss Vivian Trimble, 1921 — Blanchard, Iowa
Miss Ruth A. Warnock, 1913, 1936 — 915 East 8th St., Wellington, Kans.
Miss Georga Wengert, 1920 — Lebo, Kansas
Miss Helen C. Sharp, M.D., 1944 — 411 N. Yale, Villa Park, Ill.

RETIRED (from INDIA)

Miss Emma Dean Anderson, 1881 — 231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — 32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902 — 205 E. Broadway, Girard, Ohio
Miss Rose McCullough, 1879 — Penn & Trenton Aves., Pittsburgh 21, Pa.

HONORABLY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884 — 612 Bruce St., Santa Ana, Calif.

RETIRED (from EGYPT)

Miss Rena L. Hogg, 1899 — c/o American Mission, Assiut, Egypt
Miss Ella M. Barnes, 1911 — 926 East 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901 — Fair Meadows, Limekiln Park, R.D., Chalfont, Pa.
Miss Laura B. Walker, 1904 — 1109 McClure Ave., Munhall, Pa.

EGYPT—c/o American Mission

Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry — Benha
Mrs. Ada A. Dunlap, 1926 — Fayoum
Miss Anna B. Criswell, 1905 — Assiut
Miss Lucia Dwight, 1919 — Beni Suef
Mrs. William Fennell, 1937 — Cairo
Miss Davida Finney, Litt.D., 1915 — Cairo
Miss Elsie M. French, 1909 — Cairo
Miss Alice Grimes, 1924 — Cairo
Mrs. G. G. Gutteridge, 1939 — Cairo
Mrs. A. F. Huish, 1939 — Cairo
Miss Lois D. Kingan, 1926 — Cairo
Miss Lucy Lightowler, 1921 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Jeannette McCrory, 1916 — Beni Suef
Miss Carol E. McMillan — Beni Suef
Mrs. John McMillan, 1937 — Benha
Miss Elizabeth McKibben, R.N., 1924 — Tanta
Miss Sarah B. Meloy, 1923 — Cairo
Miss Helen J. Noordewier, 1921 — Tanta
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Cairo
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1933 — Luxor
Mrs. Rachel T. Seiver, 1925 — Assiut
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, LL.D., 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Ida B. Whiteside, 1918 — Luxor
Miss Ruth M. Williamson, 1924 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Ruth A. Work, 1904 — Assiut
Miss Laura B. Wright, 1921 — Tanta

NOW IN THIS COUNTRY (from EGYPT)

Miss Mary Frances Dawson, 1922 — 808 E. Third St., Ellensburg, Wash.
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Martha C. Glass, 1921 — 800 E. Second Ave., Monmouth, Ill.
Miss Eulalia D. Grether, 1929 — 435 East 11th St., Loveland, Colo.
Miss Alfaretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Helen J. Martin, Ped.D., 1915 — 904 Publication Bldg., Pittsburgh 22, Pa.
Miss Evelyn McFarland, 1919 — New Wilmington, Pa.
Miss Edna B. Sherriff, 1920 — R. D., Norwalk, Iowa
Miss Nellie C. Smith, 1911 — 536 Superior St., Grove City, Pa.
Miss Marie Tait, 1925 — R. D. 5, Mercer, Pa.
Miss Ethel L. Weed. 1919 — c/o Miss Everett McCallister, Carmi, Ill.

THE SUDAN—c/o American Mission

Miss Mary E. Coie, 1919 — Omdurman
Miss Una Coie, 1918 — Khartum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartoum North
Miss Mary Jane McKnight, 1922 — Wad Medani
Miss Aulora . McIntyre, 1911 — Wad Medani
Mrs. Alan Theobald, 1938 — Khartoum North
Miss E. Verna Pillow, 1930 — Khartoum North
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartoum North

NOW IN THIS COUNTRY (from THE SUDAN)

Miss Mary V. Ewing, R.N. — 1150 Corporation St., Beaver, Pa.

ETHIOPIA—c/o Americncan Mission

Miss Ruth C. Beatty, R.N., 1921 — Sayo
Misss Isabel Blair, 1922 — Sayo
Mrs. A. W. Pollock, R.N., 1942 — Gore
Mrs. Ruth Lobaugh Walker, 1928 — Addis Ababa

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. E. M. Bailey ..... Assiut
Rev. Donald Davies ..... Assiut
Dr. and Mrs. E. E. Elder ..... Cairo
Rev and Mrs. Dalton Galloway ..... Alexandria
Rev. F. D. Henderson ..... Assiut
Rev. and Mrs. James E. Kinnear ..... Cairo
Dr. and Mrs. F. C. McClanahan ..... Assiut
Prof. M. C. McFeeters ..... Assiut
Rev. W. A. McGill ..... Cairo
Rev. H. A. McGeoch ..... Alexandria
Dr. and Mrs. W. T. Moore ..... Tanta
Dr. and Mrs. C. P. Russell ..... Assiut
Dr. and Mrs. W. J. Skellie ..... Luxor
Rev. A. R. Stevenson ..... Cairo
Dr. and Mrs. F. Scott Thompson ..... Assiut
Rev. C. Bradley Watkins ..... Assiut

ON FURLOUGH

Dr. and Mrs J. W. Acheson ..... Bolivar, Pa.
Mrs. E. M. Bailey ..... 310 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. W. P. Gilmore ..... Route 4, Box 279, Fresno, Calif.
Rev. and Mrs. E. E. Grice ..... Mulberry, Ind.
Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, O.hio
Dr. and Mrs. H. S. Hutchison ..... Claysville, Pa.
Rev. and Mrs. W. B. Jamison ..... R. D., LeClaire, O.
Rev. and Mrs. H. E. Kelsey ..... 242 W. Prospect Ave., Pittsburgh 5, Pa.
Rev. and Mrs. N. D. McClanahan ..... 600 Schaff Bldg., Philadelphia 2, Pa.
Mr. and Mrs. J. W. McCutcheon ..... Queens College, Charlotte 4, N. C.
Mrs. M. C. McFeeters ..... Box 263, Morris, N. Y.
Mrs. H. A. McGeoch ..... New Concord, Ohio
Mrs. W. A. McGill ..... 330 Livingston St., St. Paul 4, Minn.
Dr. and Mrs. R. T. McLaughlin ..... New Concord, Ohio
Mr. and Mrs. W. W. Nolin ..... Vashon, Wash.
Dr. and Mrs. F. M. Thompson ..... 119 N. 43rd St., Louisville, Ky.
Mrs. E. B. Watkins, ... 427 Trenton Ave., Wilkinsburg, Pa.

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter ..... Zafarwal
Rev. James D. Brown ..... Taxila
Dr. and Mrs. J. G. Campbell ..... Sargodha
Rev. and Mrs. E. V. Clements ..... Badomali
Rev. and Mrs. J. H. Colvin ..... Gujranwala
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. John D. Harkness ..... Sheikhupura
Rev. J. Morgan McKelvey ..... Sialkot
Mr. and Mrs. W. H. Merriam ..... Gujranwala
Rev. and Mrs. Paul A. Miller ..... Sialkot
Mr. and Mrs. C. C. Millson ..... Gujranwala
Dr. and Mrs. Hugh M. Milne ..... Gujranwala
Rev. S. C. Picken, D.D. ..... Sangla Hill
Miss Gwynaeth R. Porter, R.N. ..... Sialkot
Mrs. S. C. Picken ..... 1923 Beaver Ave., Des Moines 10, Iowa
Rev. and Mrs. W. H. Ross ..... Lyallpur
Mr. C. A. Stewart ..... Rawalpindi
Dr. and Mrs. Harris J. Stewart ..... Gujranwala
Rev. and Mrs. J. H. Stewart ..... Pathankot
Dr. R. R. Stewartj ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Dr. and Mrs. John Vroon ..... Taxila
Mr. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Dr. and Mrs. D. E. Alter ..... New Wilmington, Pa.
Dr. and Mrs. Stuart Bergsma ..... 88 St. James Place, Los Angeles 7, Cal.
Mrs. J. D. Brown ..... 1239 Fillmore St., Philadelphia 24,
Rev. and Mrs. W. C. Christy ..... Kennedy School of Missions, Haraford,
Dr. and Mrs. J. C. Heinrich ..... Apt. 302, 2716 E. Douglass, Wichita,
Mrs. J. M. McKelvey ..... Little York,
Mrs S. C. Picken ..... 1923 Beaver Ave., Des Moines 10,
Mrs. C. A. Stewart ..... 626 E. University St., Wooster,
Mrs. R. R. Stewart ..... 312 Tenth St., Manatee,
Mrs. F. A. Whitfield ..... 1236 Woodward Ave., Topeka,

THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat R
Rev. J. L. Anderson ..... Khart
Rev. and Mrs. Leander Finley ..... Omdur
Rev. and Mrs. K. Glen Fleming, Doleib Hill, Mal
Rev. and Mrs. W. D. McClure ..... Akobo, Mal
Dr. and Mrs. J. H. Heasty ..... Doleib Hill, Mal
Rev. A. McElroy ..... Khart
Dr. and Mrs. R. F. Shields ..... Khart

ON FURLOUGH

Mrs. J. L. Anderson ..... New Concord,
Mr. and Mrs. J. P. McKnight, ... 2010 Green St., Allentown,
Mrs. A. M. Roy ..... R. D. 2, Camden,

ETHIOPIA

Rev. Bruce B. Buchanan, Sayo, via Gambeila, Su
Mr. Fred L. Russell ..... Addis Ab

ON FURLOUGH

Mrs. Bruce B. Buchanan ..... 133 S. Ninth St., Monmouth,
Dr. and Mrs. V. F. Dougherty ..... 626 Chautauqua, Norman,
Dr. and Mrs. D. C. Henry, R.F.D. No. 4, Peoria,
Mrs. Fred L. Russell ..... Grandview,

MISSIONARIES IN TRAINING

Rev. and Mrs. Donald M. Davies ..... New Concord,
Rev. and Mrs. A. R. Stevenson ..... 6607 Dalzell Place, Pittsburgh,

RETIRED FROM ACTIVE SERVICE

EGYPT

Dr. and Mrs. W. W. Hickman ..... 1125 E. Detroit Ave., Monmouth,
Dr. and Mrs. H E Philips ..... 11 Linwood Ave, Newton,

INDIA

Dr. and Mrs. H. C. Chambers ..... 3217 Seminary Ave., Richmond 22,
Dr. and Mrs. Osborne Crowe ..... New Wilmington,
Rev. D. R. Gordon, D.D. ..... 2330 Carroll Park, S., Long Beach,
Rev. and Mrs. J A. McArthur ..... 413 E. Auburr Ave., Bellefontaine,
Rev. and Mrs. Robt. Maxwell ..... New Wilmington,
Rev. H. S. Nesbitt ..... 288 Elmwood Ave., Wollaston,
Rev. E. L. Porter, D.D. ..... State Hospital, Massillon,

SUDAN

Dr. and Mrs. Paul J. Smith ..... Dr. and Mrs. G. A. Sowash ..... New Wilmington,

We Too Must Tell

I wonder what the angels told
That night so long ago,
When home they went, up through the sky,
Back home from Bethlehem.

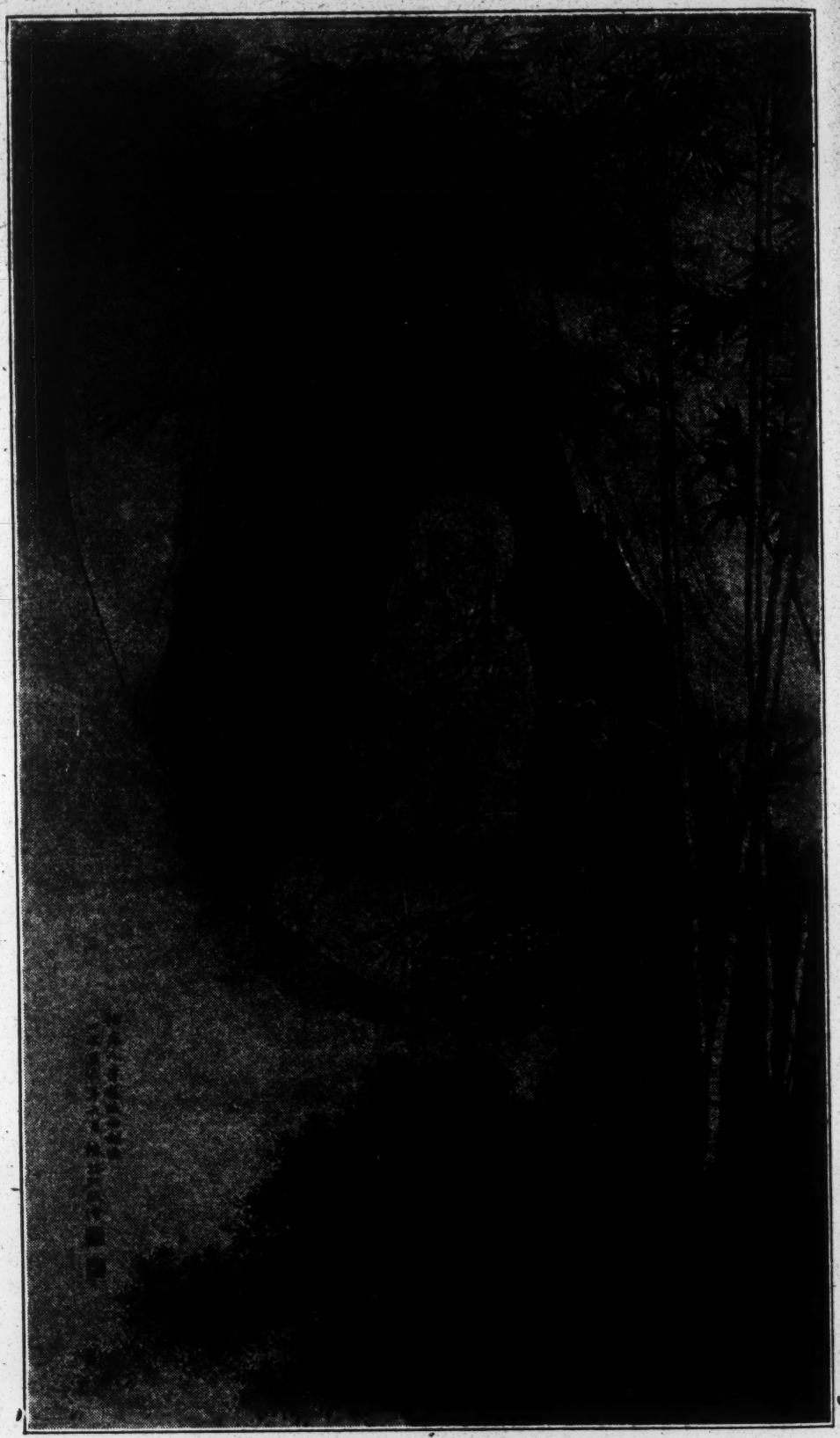
I wonder what the shepherds told
To wives and children dear,
When home they went that night of nights,
Back home from Bethlehem.

I wonder what the Wise Men told
To friends in far-off lands,
As home they went, a-journeying
Back home from Bethlehem.

All must have told of heavenly love,
Of peace and of good will
That shone forth on the face of Christ,
New-born at Bethlehem.

And so, when Christmas time each year
Recalls His love and peace,
We too must tell the reason why
Christ came to Bethlehem.

—*Elsie Wehling Fulton.*



Madonna and Child—An Oriental Conception